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Revised Normal Lessons.

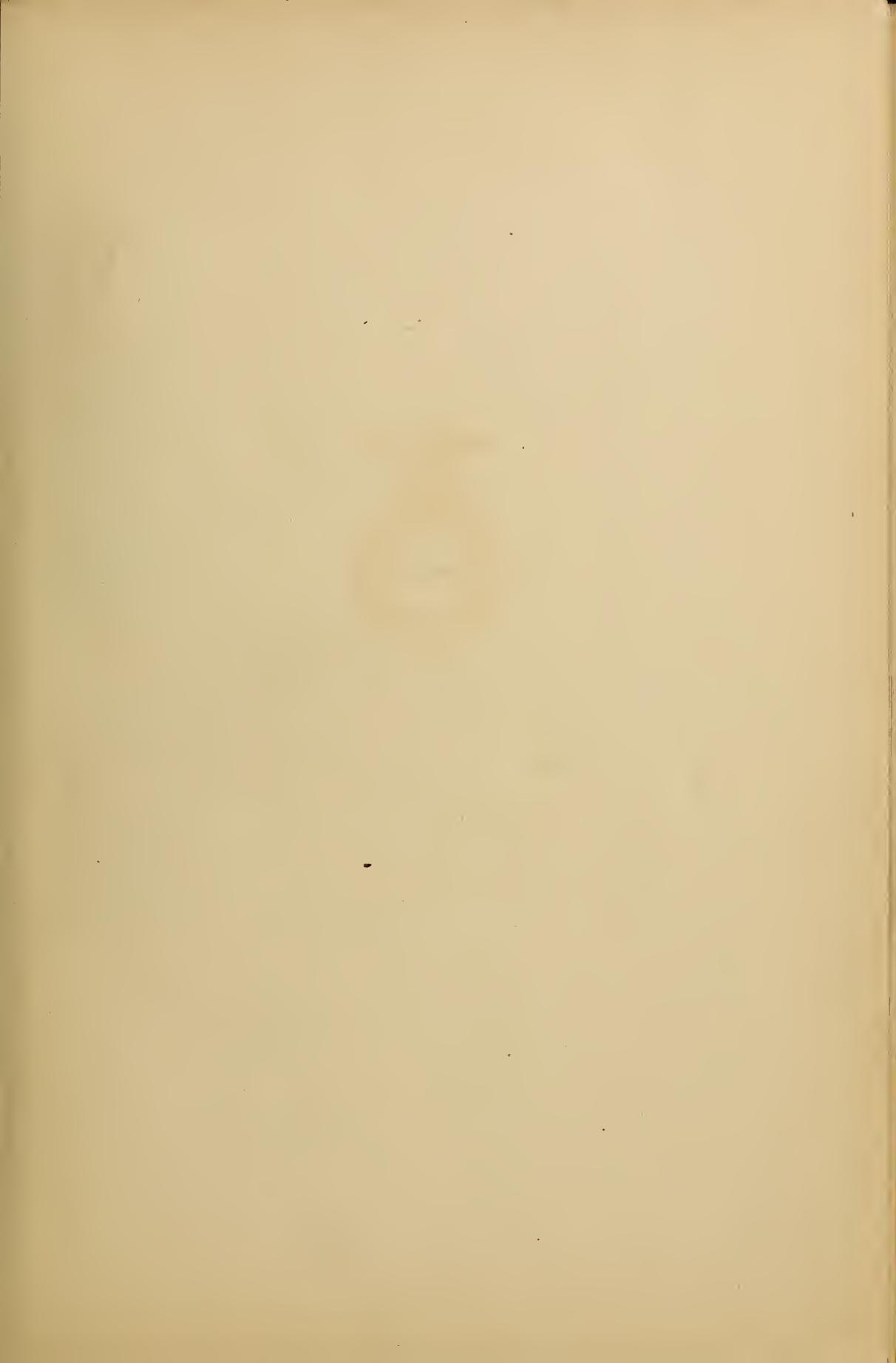


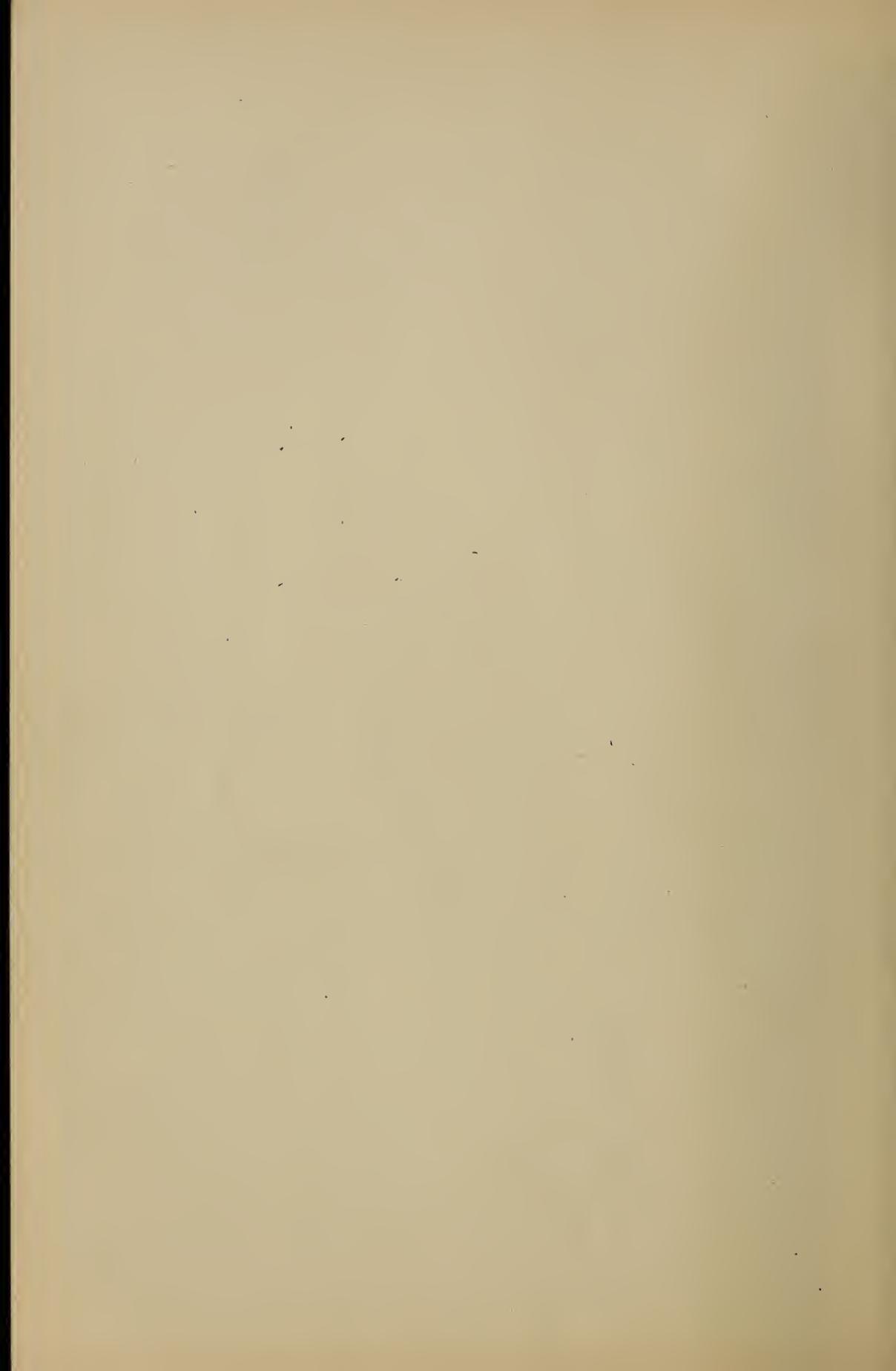
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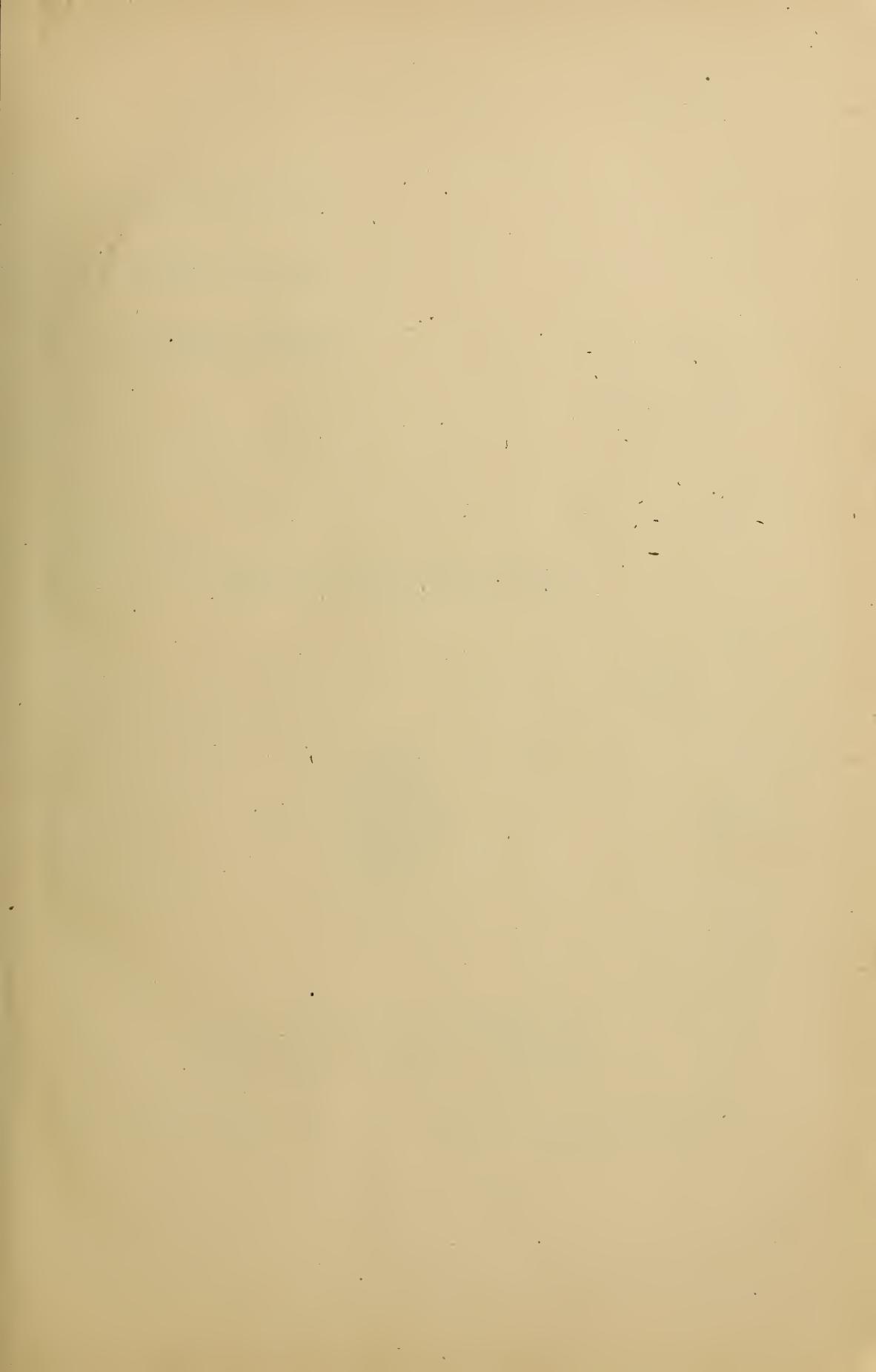
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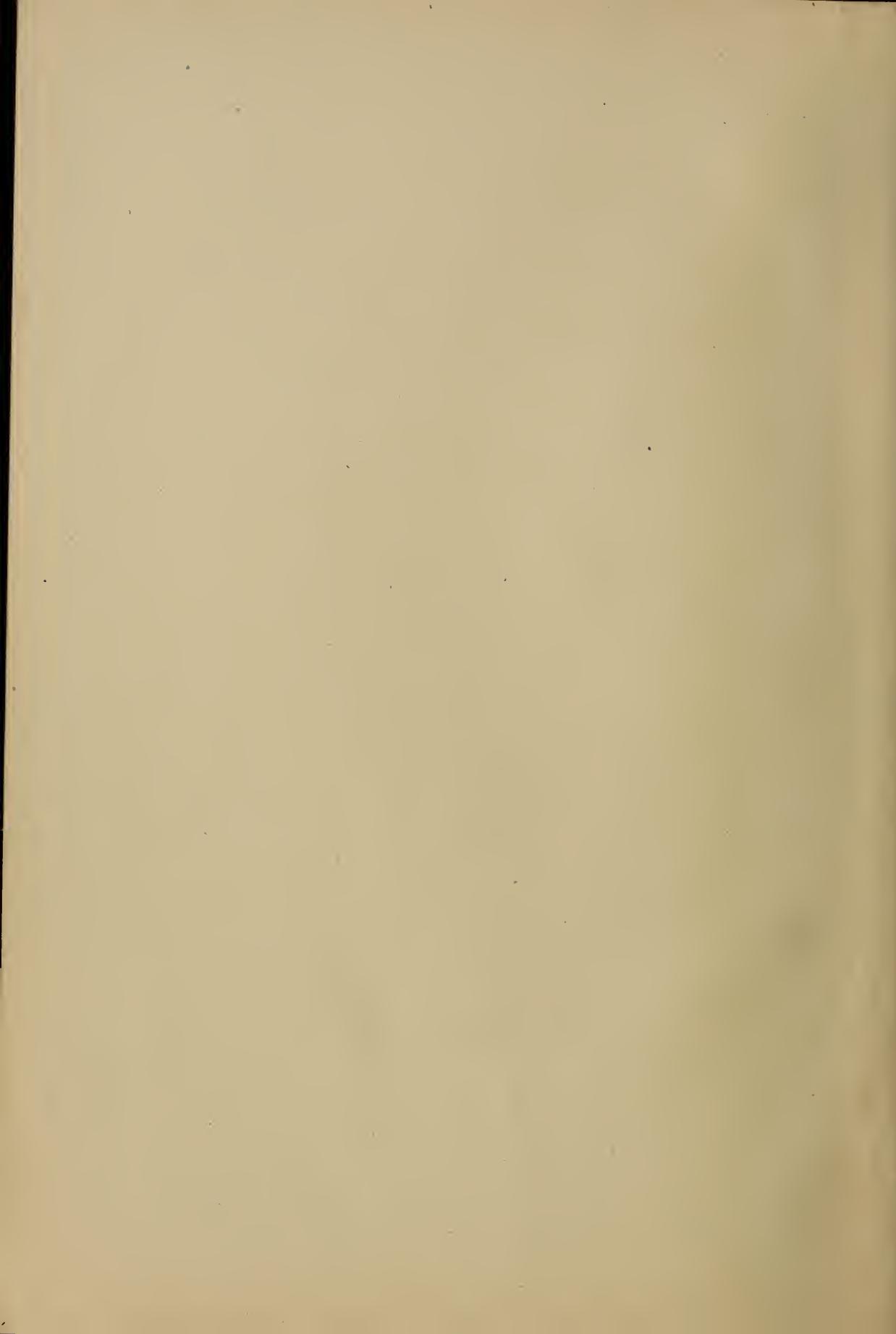
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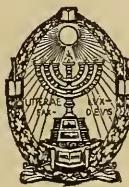




REVISED NORMAL LESSONS

BY

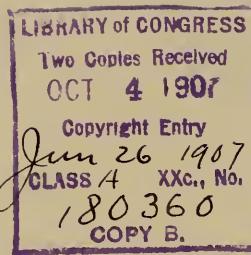
JESSE LYMAN HURLBUT



NEW YORK: EATON & MAINS
CINCINNATI: JENNINGS & GRAHAM

1907

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J. L. HURLBUT
New York

PREFACE

THIS book is a later revision of Outline Normal Lessons, first printed as leaflets, and afterward, in 1885, gathered into a book. Many editions of this work have been issued, and its practical use in the work of teaching has suggested some modifications in its plan.

In this book we present a general view of the most important subjects necessary to a knowledge of the Bible and of Sunday school work. All the lessons of the former work have been carefully revised, and many of them have been rewritten. A work of this character can have little that is new; for it aims to present the old and accepted facts and principles. We present no claim of originality, either in matter or in method, but have simply aimed to furnish such an arrangement of needed information as would best serve those who are preparing to teach in the Sunday school.

The teacher-training work in the Sunday schools of America is largely an outgrowth of the Chautauqua movement. There were courses for the instruction of Sunday school teachers before the first Chautauqua Assembly in 1874, and text-books for their use; but Chautauqua gave an impulse to the work and supplied it with plans and instructors. The normal text-leaves prepared by Dr. John H. Vincent, now one of the bishops of the Methodist Episcopal Church; afterward gathered and revised as The Chautauqua Normal Guide, have furnished many of the subjects and suggested much of the method in all the best normal teaching in our Sunday schools.

It is the author's hope that this book may be found useful in awakening an interest in the Bible and aiding those who are seeking for preparation in teaching it.

JESSE L. HURLBUT.

PREFACE TO REVISED EDITION

THE recent advances in knowledge of the Old Testament, obtained from ancient inscriptions, have made necessary an entire change in the chronology of the Old Testament. The chronology of the reference Bibles, made nearly three hundred years ago by Archbishop Usher, has been discredited, and new dates are now given. We have therefore changed the dates as given in former editions, and present the following table as representing both the old and new systems of chronology. The figures here given were adopted after consultation with Professor Robert W. Rogers, author of *The History of Babylonia and Assyria*, and vary but little from those of Dr. J. F. McCurdy, in C. R. Barnes's *People's Bible Encyclopedia*. Prior to the call of Abraham no dates can be given.

JESSE L. HURLBUT.

NEW YORK, FEBRUARY 16, 1903.

TABLE OF OLD TESTAMENT CHRONOLOGY

- Call of Abraham (Usher, B. C. 1921), about B. C. 2280?.
- Exodus of Israel from Egypt (Usher, 1491), about 1270?.
- Entrance of Israel into Canaan (Usher, 1451), about 1230?.
- Coronation of Saul (Usher, 1095), about 1050?.
- David king of Israel (Usher, 1055), about 1010?.
- Division of the kingdom (Usher, 975), 934.
- Fall of Samaria (Usher, 721), 721.
- Captivity of Judah (Usher, 587), 587.
- Return from captivity (Usher, 536), 536.

NOTE TO THE REVISION of 1907. The principal changes in this revision are in the Sunday school and teaching departments, which have been rearranged and rewritten throughout. A new series of lessons on "The Pupil," at different ages, takes the place of the former lessons on that subject.

REVISED NORMAL LESSONS

THE TEACHER-TRAINING CLASS

Need. Every thoughtful Sunday school teacher recognizes his need of preparation, and the more devoted he is to his work the deeper is the realization of this need. He feels that he is called upon to teach lessons from a book of which he is ignorant, and to work in an institution—the Sunday school—of whose system, principles, and methods he knows very little. He longs for a more thorough equipment in his work as a student and a teacher.

The impulse given to the Sunday school work by the International Lesson System has made necessary a forward movement in more efficient teaching. In the increasing interest in the study of the Bible the Sunday school should take the lead by furnishing both young and old with well-equipped teachers. Our Sunday schools are not contented with superficial teaching and inefficient teachers while the same young people in the secular schools are under the care of trained and able instructors. The dignity and importance of the work in the Sunday school demand that its teachers shall be well informed in the word which they impart. The Sunday school of the present contains the Church of the future, and the needs of the coming age call for intelligent Christians, who must be taught, if taught at all, in the Sunday school; and those who teach must themselves possess knowledge and must know how to use it.

Departments. The intellectual equipment of the Sunday school teacher should be in two directions—the Word and the work.

First, he must know the Word which he is to teach; in order to teach a Bible lesson he must be acquainted with the Bible as a book, its origin, its authority, its history, its lands, its biography, its institutions, its manners, and its customs, its general principles of doctrine; and, more than all else, he must possess a living experience of its energizing spirit.

Second, the Sunday school teacher needs to understand the work in which he is engaged: the Sunday school, what it is, what it aims to accomplish, how it should be organized and managed; the nature of

the pupil and how to reach it; the qualifications necessary for successful teaching; the preparation of the lesson; the principles and methods of true teaching; how to ask questions, to employ illustrations, to make applications. These are a few of the subjects in the teacher's work concerning which he needs larger knowledge.

Organization. A class for the equipment of Sunday school teachers, formerly called "the Normal Class," but now generally named "the Teacher-training Class," may be organized in any local Sunday school in various forms.

1. The Teachers' Training Class. It may consist of teachers already at work in the Sunday school united in a class for study under a leader. Such a class may be organized in any Sunday school or from the teachers of neighboring schools in any locality. It may be held on an evening in each week or in connection with the teachers' meeting, or after the church prayer meeting. In some cities all the teachers have been called together to meet night after night until a course has been completed, which, under an able instructor, can be accomplished in ten or twelve evenings. An abbreviated yet valuable course of teacher-training lessons can be given by a skillful teacher on six evenings. Such a class will give new views of the Bible and new inspiration in teaching to every worker who attends it.

2. The Young People's Training Class. It may consist of young people in the Sunday school who have either volunteered or have been chosen by the Sunday school Board or the officers of the school to constitute the training class. Such a class is needed in every Sunday school. A large Sunday school may have a large teacher-training class, but there is no reason why a small Sunday school should not have even a small teacher-training class, which would in time supply efficient teachers as they may be needed. There are many young people who would continue to attend the Sunday school if the teaching were adapted to their advancing intelligence, and such teaching the teacher-training class will supply. The members of the class should be over sixteen years of age, should consist of both young ladies and gentlemen who are willing to study; and no others should be allowed to join. They should be recognized as a class or department in the school; should have a competent teacher, or, if no older teacher can be found, should take turns in teaching, by following the questions in the lesson book. They should devote not more than five minutes to the regular International Lesson studies by the rest of the school, and should take the rest of the lesson period to the teacher-training lesson.

The class should pursue the teacher-training course to its completion before its members are assigned to classes, and during their period of study should not under any circumstances be called upon to take classes or to supply the places of absent teachers. When they have completed the prescribed course, and passed the examination, a Commencement Day might be celebrated and the diplomas conferred in public.

The training class should be a permanent institution, and each year, as it begins a course of study, should receive new members. These new students need not begin with Course No. 1, but may go on with Course No. 2 with the class. Each of the courses is practically independent of the others, and a new student can begin with any of the four. When Course No. 4 is completed, and the "senior class" graduates, the training department will take up Course No. 1 again. Thus the four years' course will embrace four classes who are all studying together, though to some it will be the "first year," to others the "second year," etc. In this respect the training class follows the analogy of the Chautauqua Literary and Scientific Circle.

The training class might be organized in connection with the Young People's Society of the church of any denomination, whether it be "Christian Endeavor," "Epworth League," or "Young People's Union," or any other form of organization. The young people need the benefit of study in the Bible, and might hold a weekly, fortnightly, or monthly meeting for the study of these outlines, or some other work which will give to them general knowledge of the Bible.

3. Individual Students. The teacher-training course may be pursued by individual students of any age who desire to perfect themselves in knowledge of the Bible and of Sunday school work. Such students will make up the work alone and will report directly to the central office. As there are thousands of people reading the C. L. S. C. course without belonging to local circles, so there might be thousands of Sunday school teachers and Bible students pursuing the teacher-training course, each by himself. Such students may on one hand wish the fellowship and guidance of the class, but they can follow their work at leisure, and may gain in self-reliant thoroughness of study.

Methods of Instruction. These lessons may be taught in either of two methods—the *lecture method* or the *question method*. In the lecture method the teacher alone has the text-book, and gives the lessons in the form of lectures, using the blackboard and requiring the class to take notes, to commit the outline, and to review the lessons frequently. The teacher who follows this method needs to read widely on the sub-

jects of the text-book and to fill up the outline from his store of information and illustration.

For most classes the question method is preferable. Every member of the class should, in this case, be supplied with the text-book, and should be expected to study the lesson at home, and to examine every Scripture reference. Let no person belong to the class who is not willing to conform to this condition. The teacher will then ask the questions and will conduct the lesson as with a class in school. The lessons should not be too long. It will be found advantageous often to divide the lessons as given in the text-book. Let the pupils be called upon to prepare and read papers on topics suggested by the lesson. Review frequently; it is scarcely possible to review too frequently. The teacher can enliven the exercises by adding to the information in the text-book, which is purposely given as briefly as possible.

In nearly all the states of the Union and provinces of Canada the teacher-training department has been organized; and information may be obtained by addressing the secretary of the state or provincial Sunday School Association.

BOOKS FOR FURTHER STUDY

General Works of Reference

The People's Bible Encyclopedia. C. R. Barnes.
Smith's Dictionary of the Bible, Peloubet's or Schaff's edition.
Cruden's or James Strong's Concordance.
Hastings's Dictionary of the Bible. 5 vols.
The Topical Bible: a Digest of Holy Scripture. O. J. Nave.

Origin and Books of the Bible

The Old Documents and the New Bible. J. P. Smyth.
How We Got Our Bible. J. P. Smyth.
How to Read the Bible. W. F. Adeney.
Introduction to the Old Testament. C. H. H. Wright.
The Bible, its Origin and Nature. Marcus Dods.
The Messages of the Books. F. W. Farrar.
The Teachings of the Books. Willett and Campbell.
Outlines of an Introduction to the Old Testament. J. W. Beardslee.
Bible Study by Books. H. T. Sell.
The Old Testament and Its Books. J. Robertson.
The Literary Study of the Bible. R. G. Moulton.

Old Testament History

Manual of Bible History. Blaikie.
Short History of the Hebrews. Ottley.
Outline Studies in the Old Testament. J. L. Hurlbut.
Four Centuries of Silence. R. A. Redford.
Bible Study by Periods. H. T. Sell.
History of the Hebrew People. C. F. Kent.

New Testament History

Life of Christ. James Stalker.
Life and Times of Jesus. Edersheim.
The Student's Life of Jesus. G. H. Gilbert.
Harmony of the Gospels. Stevens and Burton.
Outline Studies in the New Testament. J. L. Hurlbut.
St. Paul the Traveler and Roman Citizen. Ramsay.
History of the Apostolic Church. O. J. Thatcher.
Early Years of Christianity. E. de Pressensé.
Early Days of Christianity. F. W. Farrar.
Life and Work of St. Paul. F. W. Farrar.
Life and Epistles of St. Paul. Conybeare and Howson.

Bible Geography

Historical Geography of the Holy Land. G. A. Smith.
The Bible and Modern Discoveries. H. A. Harper.
Manual of Biblical Geography. J. L. Hurlbut.
Palestine with Maps. A. Henderson.
The Holy Land in Geography and History. T. MacCoun.
The Land of Israel. R. L. Stewart.
Historical Geography of Bible Lands. J. B. Calkins.

Bible Institutions

Palestine in the Time of Christ. E. Stapfer.
The Jewish People in the Time of Christ. E. Schürer.
The Temple and Its Ministry. Edersheim.
In the Time of Jesus. Seidel.

Christian Evidences

Manual of Christian Evidences. G. P. Fisher.
Nature and Method of Revelation. G. P. Fisher.
The Credentials of the Gospel. J. A. Beet.
The New Apologetic. M. S. Terry.

The Sunday School

The Modern Sunday School. J. H. Vincent.
Yale Lectures on the Sunday School. H. C. Trumbull.
The Modern Sunday School. G. M. Boynton.
Sunday School Success. A. R. Wells.
The Pedagogical Bible School. S. B. Haslett.
How to Conduct a Sunday School. M. Lawrence.
After the Primary—what? A. H. McKinney.

The Teaching Work

Teachers and Teaching. H. C. Trumbull.
Study of Child Nature. Elizabeth Harrison.
Seven Laws of Teaching. Gregory.
Telling Bible Stories. L. C. Houghton.
Practical Primary Plans. Israel P. Black.
Teacher-Training for the Sunday School. Charles Roads.
Ways of Working. A. F. Schauffler.

PART I

FOUR LESSONS ON THE BOOK AND ITS BOOKS

LESSON I. THE BOOK.

LESSON II. THE OLD TESTAMENT BOOKS.

LESSON III. THE NEW TESTAMENT BOOKS.

LESSON IV. REVIEW OF PART ONE.

LESSON I. THE BOOK

I. The word **Bible** is a form of the Greek word *biblos*, which means *book*. There is but one volume in the world which is worthy of the name "the Book."

II. Search the following texts, and learn from them the **names** applied to the Bible in the book itself:

1. Eph. 6. 17; Heb. 4. 12; Rom. 3. 2. This name represents the divine revelation as a *spoken utterance*.

2. John 5. 39; Acts 17. 11; 2 Tim. 3. 16. This name indicates the divine revelation as the *written Word*.

3. Josh. 1. 8; Deut. 17. 18; Neh. 8. 8. This name shows the sacred writings gathered together as a *volume*.

It would be a valuable exercise for the members of the class to find throughout the Bible the various names and titles given to the Word of God. Psalm 119 will furnish many.

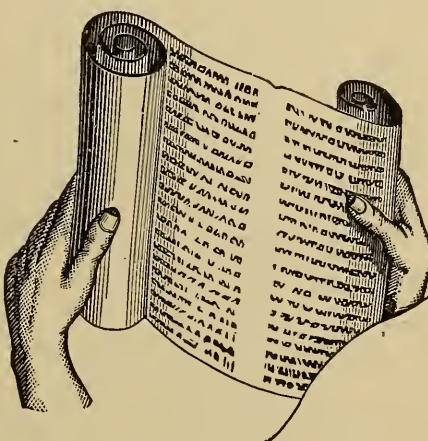
III. The Bible is a **book of books**; that is, a volume made up of many smaller books and tracts.

1. Some think that they can trace in this volume the writings of at least **thirty-six** different **authors**.

3	6	AUTHORS.
6	66	BOOKS.
1	16	CENTURIES.

2. We find that it contains **sixty-six** different **books**.

3. It is believed that between the composition of the earliest and the latest portions of the Bible at least **sixteen centuries** intervened. These figures, 36, 66, 16, are given, not all as certain facts, but as aids to memory.



THE ANCIENT BOOK.

4. The number of the books in the Old Testament is **thirty-nine**; in the New Testament is **twenty-seven**, making a total of **sixty-six**.

OLD TESTAMENT	
3	9.

This may be illustrated as follows: Write on the blackboard the words OLD TESTAMENT, and ask, How many letters are there in the word "old"? Ans. *Three*. How many are there in the word "testament"? Ans. *Nine*. Write the figure under each word, and the number 39 will represent the books in the Old Testament.

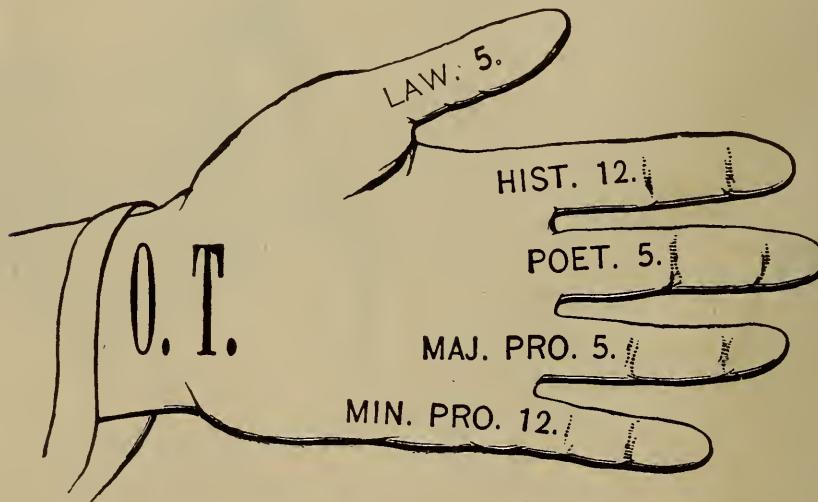
NEW TESTAMENT	
3 × 9 = 27.	

In the same manner the number of books in the New Testament may be shown, except that between the two figures we place the sign **X**, which is the symbol for Christ, who is the theme of the New Testament, and is also the sign of multiplication, $3 \times 9 = 27$, which is the number of books in the New Testament.

IV. **The divisions of the Old Testament.** The Old Testament is divided into five parts, as follows:

1. **The Books of the Law.** 5 books. These were formerly called "the pentateuch," a word meaning "five books"; but the name is now used less than "Books of the Law."
2. **The Historical Books.** 12 books.
3. **The Poetical Books.** 5 books.
4. **The Major Prophets.** 5 books.
5. **The Minor Prophets.** 12 books.

Draw on the board a large hand. The five fingers will represent the five divisions of the Old Testament. Indicate them by writing the initial letters and by the number of books in each division.



If there is room on the blackboard for another outline, the following may be added; or it may be placed upon another board. By means of this outline the entire lesson should be reviewed. The student may read the lesson from this outline as a test.

Review the entire lesson by the aid of the following

BLACKBOARD OUTLINE

†	I. Bib. Gk. "bib." "The B—."	†
II.	Name. 1. Wo. L. 2. Scr. 3. Bk. L.	†
III.	Auth. Bks. Cent. O. T. Bks. N. T. Bks.	†
IV.	O. T. Div. Law. 5. Hist. 12. Poet. 5. Maj. Pr. 5. Min. Pro. 12.	†

REVIEW QUESTIONS

From what word is the word *Bible* derived?

What does the word mean?

Why is this word appropriate to the Bible?

Give three names or titles of the Bible found in the book itself.

How many persons wrote the books of the Bible?

How many centuries were employed in its composition?

How many books are included in the Old Testament?

How many books in the New Testament?

How many books in the whole Bible?

What are the divisions of the Old Testament?

How many books are included in each division?

LESSON II. THE BOOKS OF THE OLD TESTAMENT

In teaching, this lesson may be divided into two parts, including in the first part Sections I, II, III, and in the second part Sections IV, V.

Every Sunday school scholar, and especially every Sunday school teacher, should be thoroughly familiar with the names and order of the books in the Bible. He should be able to turn in a moment to any book, knowing where it is to be found in the volume.

In teaching the names of the Old Testament books we use the same diagram as in the last lesson, writing upon each finger the initials of the books in the division.

I. To the Books of the Law belong five books: *Gen'e-sis*, *Ex'o-dus*, *Le-vit'i-cus*, *Num'bers*, *Deu'ter-on'o-my*.

II. The Historical Books are twelve. For convenience in memorizing the list we arrange them in three subdivisions, as follows:

1. *Josh'u-a*, *Judges*, *Ruth*.
2. *First and Second Sam'uel*, *First and Second Kings*, *First and Second Chron'i-cles*.

3. Ez'ra, Ne'he-mi'ah, Es'ther.

III. The Poetical Books are five: Job, Psalms, Prov'ers, Ec-cle-si-as'tes, Sol'o-mon's Song.

IV. The major (or greater) Prophetal Books are five: I-sa'iah, Jer'e-mi'ah, Lam'en-ta'tions, E-ze'ki-el, Dan'iel.

V. The minor (or lesser) Prophetal Books are twelve, which may be arranged in four subdivisions, as follows:

1. Ho-se'a, Jo'el, A'mos.

2. O'ba-di'ah, Jo'nah, Mi'cah.

3. Na'hum, Hab'ak-kuk, Zeph'a-ni'ah.

4. Hag'ga-i, Zech'a-ri'ah, Mal'a-chi.

Another method of learning these names is by committing to memory the following arrangement of their initial syllables:

Ho. Jo. Am. Ob. Jo. Mi. Na. Ha. Ze. Ha. Ze. Ma.

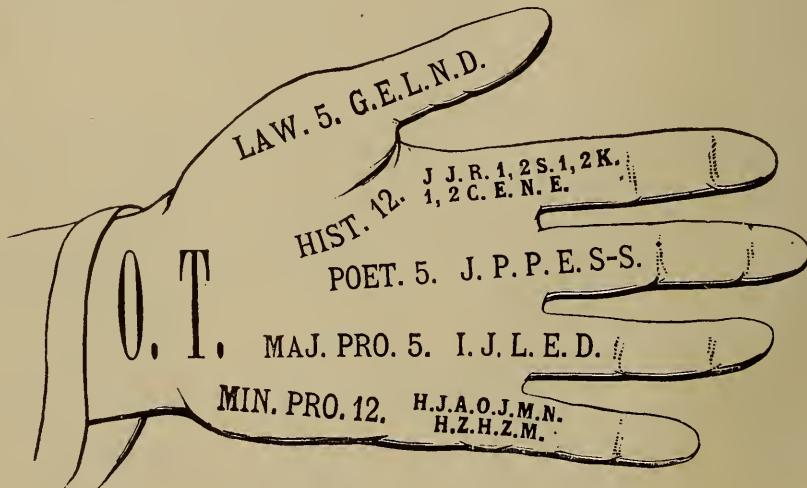
The names of these books should be reviewed over and over until they are thoroughly committed to memory.

Let the pupils be called upon in turn to "bound a book";¹ that is, to name the divisions to which it belongs, the book which precedes it, and the book which follows it. For example:

Teacher. Bound the book of A'mos.

Scholar. The book of A'mos is one of the twelve minor Prophetal Books, preceded by Jo'el and followed by O'ba-di'ah.

Another plan of testing the pupils is to call for the entire class or school to find a book at once, and let each one, as soon as he has found it, hold up his Bible with finger on the page where the book begins.



¹ Suggested by Rev. W. F. Crafts, D.D., in an article in the Christian Statesman.

REVIEW QUESTIONS

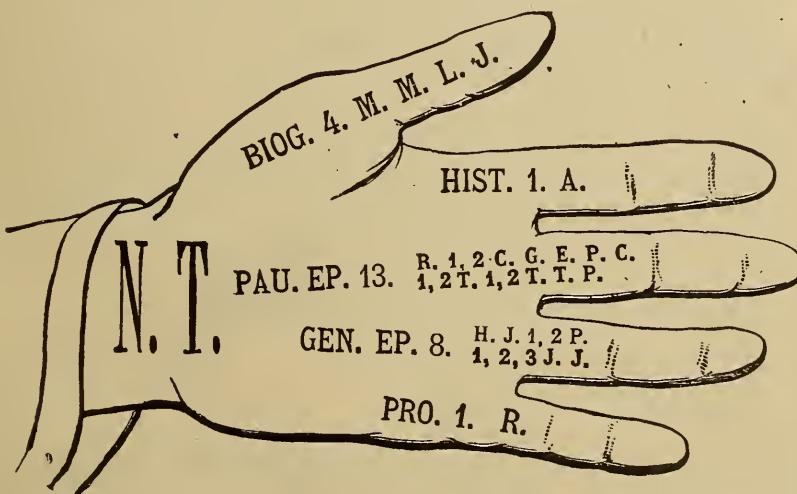
Name the books of the Law.
 Name the three books in the first section of the historical books.
 Name the six books in the second section of the historical books.
 Name the three books in the third section of the historical books.
 Name all the twelve historical books.
 What are the poetical books?
 What are the five books of the major prophets?
 What are the three books of the first section of the minor prophets?
 Name the second section of the minor prophets.
 Name the third section of the minor prophets.
 Name the fourth section of the minor prophets.
 Name all the twelve minor prophets.

LESSON III. THE BOOKS OF THE NEW TESTAMENT

I. The New Testament, though less than one third the size of the Old, has also **Five Divisions**, as follows:

1. **Biographical.** 4 books.
2. **Historical.** 1 book.
3. **Pauline Epistles.** 13 books.
4. **General Epistles.** 8 books.
5. **Prophetical.** 1 book.

We arrange these in the same form as those of the Old Testament.



II. The Books of the New Testament are the following:

1. The four Biographical Books are Mat'thew, Mark, Luke, John.
2. The one Historical Book is Acts.
3. The thirteen Pauline Epistles (that is, letters of the Apostle Paul) may be arranged in four sections, as follows:
 - 1.) Ro'mans, First and Second Co-rin'thi-ans.
 - 2.) Ga-la'ti-ans, E-phe'si-ans, Phi-lip'pi-ans, Co-los'si-ans.
 - 3.) First and Second Thes'sa-lo'ni-ans, First and Second Tim'-o-thy.
 - 4.) Ti'tus, Phi-le'mon.
4. The eight General Epistles are so named because most of them were addressed to the general Church, and not to any special church or person. They are Hebrews,¹ James, First and Second Pe'ter, First, Second, and Third John, Jude.

Though all these are called "General," yet two of them, Second and Third John, are letters written to individual Christians.

5. The one Prophetic Book is the Rev'e-la'tion, which is also called "the A-poc'a-lypse," which is a Greek word meaning "Revelation" or "unveiling."

The names of these books should be memorized in the same manner as has been already suggested in Lesson II.

REVIEW QUESTIONS

Into how many parts is the New Testament divided?

Name the divisions of the New Testament.

State the number of books in each division.

Name the biographical books.

Name the historical books.

Name the first three Pauline Epistles.

Name the four books in the second section of the Pauline Epistles.

Name the four books of the third section of the Pauline Epistles.

Name the two books of the fourth section of the Pauline Epistles.

Repeat in order the thirteen Pauline Epistles.

Name the eight General Epistles.

Which of these are properly not general, but special?

What is the prophetic book of the New Testament?

By what other name is this book called?

Bound the book of Acts.

Bound the Epistle to Co-los'si-ans.

Bound the Epistle to the He'brews.

¹ Hebrews was formerly regarded as one of the Pauline Epistles; but is now believed not to have been written by St. Paul; and should take a place among the General Epistles.

LESSON IV. REVIEW OF PART I

- I. The meaning of the word Bible.
- II. Names of the Bible in the book itself.
- III. The number of its authors; the centuries of its composition; number of its books.
- IV. The divisions of the Old Testament and number of books in each division.
- V. Names of the books in each of the five divisions of the Old Testament.
- VI. The divisions of the New Testament.
- VII. The names of the books in each division of the New Testament.

BLACKBOARD OUTLINE

<p>I. Bible. Biblos; Book.</p> <p>II. Names. Wo. Scrip. La.</p> <p>III. 36 A. 66 B. 16 C.</p> <p>IV. O. T. 1. Pent. 5. 2. Hist. 12. 3. Poet. 5. 4. Maj. Pro. 5. 5. Min. Pro. 12.</p> <p>V. Law. G. E. L. N. D. Hist. J. J. R. 1, 2 S. 1, 2 K. 1, 2 Ch. E. N. E. Poet. J. P. P. E. S.-S. Maj. Pro. I. J. L. E. D. Min. Pro. H. J. A. O. J. M. N. H. Z. H. Z. M.</p> <p>VI. N. T. 1. Bio. 4. 2. Hist. 1. 3. Pau. Ep. 13. 4. Gen. Ep. 8. 5. Pro. 1.</p> <p>VII. Bio. M. M. L. J. Hist. A. Pau. Ep. R. 1, 2 C. G. E. P. C. 1, 2 T. 1, 2 T. T. P. Gen. Ep. H. J. 1, 2 P. 1, 2, 3 J. J. Pro. R.</p>

PART II

SIX LESSONS IN BIBLE HISTORY

LESSON	V. OLD TESTAMENT HISTORY.	PART I.
LESSON	VI. OLD TESTAMENT HISTORY.	PART II.
LESSON	VII. OLD TESTAMENT HISTORY.	PART III.
LESSON	VIII. NEW TESTAMENT HISTORY.	PART I.
LESSON	IX. NEW TESTAMENT HISTORY.	PART II.
LESSON	X. REVIEW OF BIBLE HISTORY.	

LESSON V. OLD TESTAMENT HISTORY

PART I. THE FIRST PERIOD

1. The central theme of the divine revelation is **redemption**, or salvation through Christ.
2. Throughout the Bible this theme of redemption is presented **historically**. God revealed his plan of saving men, not in a theological system, but in the story of his dealings with the world at large, and with one people in particular.
3. Therefore to understand the truths of salvation, as revealed in Scripture, we must study Bible history, and obtain a view not only of its leading events, but also of its underlying principles.
4. The history of the Old Testament will include the time from the creation of man to the birth of Christ—an epoch of four thousand years according to the common chronology.¹ We divide this into five periods:
 - I. The Period of the Human Race.
 - II. The Period of the Chosen Family.
 - III. The Period of the Is'ra-el-ite People.
 - IV. The Period of the Is'ra-el-ite Kingdom.
 - V. The Period of the Jew'ish Province.

¹ The chronology of the Bible is not a matter of the divine revelation, and scholars are not agreed with respect to the dates of early Scripture history. The system of chronology commonly found in reference Bibles is that of Archbishop Usher, who lived 1580-1656, long before the modern period of investigation in Bible lands. Usher's dates of events earlier than the captivity in Babylon, B. C. 587, are now discarded by scholars, and other dates are substituted in these lessons. It is now believed that from Adam to Christ was much longer than four thousand years.

I. We find in the opening of the Bible that **The Human Race** is the subject of the history. This theme extends through the first eleven chapters of Gen'e-sis, which narrate the history of more than half of the whole Bible as regards time. During this long period no one tribe or nation or family is selected; but the story of all mankind is related by the historian in the book of Gen'e-sis.

1. This period begins with the **Creation of Man** (not the creation of the *World*), at some unknown time which scholars have not been able to fix; and it ends with the **Call of A'bra-ham**, also at a date uncertain, though given with some doubt at about B. C. 2280.¹ With this event Bible history properly begins.

2. Through this period it would appear that God dealt with each person *directly*, without mediation or organized institutions. We read of neither priest nor ruler, but we find God speaking individually with men. See Gen. 3. 9; 4. 6; 5. 22; 6. 13; and let the class find other instances. We call this, therefore, the period of **Direct Administration**.

3. All the events of this period may be connected with three epochs:

1.) **The Fall** (Gen. 3. 6), which brought sin into the world (Rom. 5. 12), and resulted in universal wickedness (Gen. 6. 5).

2.) **The Deluge** (Gen. 7. 11, 12). By this destruction the entire population of the world, probably confined to the Eu-phra'tes valley, was swept away (Gen. 7. 23), and opportunity was given for a new race under better conditions (Gen. 9. 18, 19).

3.) **The Dispersion** (Gen. 10. 25). Hitherto the race had massed itself in one region, and hence the righteous families were overwhelmed by their evil surroundings. But after the deluge an instinct of migration took possession of families, and soon the whole earth was overspread. This is attested by Scripture (Gen. 11. 4, 8), by tradition, and by the evidences of language; and was according to a divine purpose.

4. In this period we call attention to three of its most important Persons:

1.) **Ad'am**, the first man (Gen. 5. 1, 2). His creation, fall, and history are briefly narrated.

2.) **E'noch**, who walked with God (Gen. 5. 24), and was translated without dying.

3.) **No'ah**, the builder of the ark (Gen. 6. 9), and the father of a new race.

¹ No dates are assigned for the events of this early period. The chronology is so uncertain that it is not necessary for the student of this lesson to commit it to memory. The date of the call of Abraham is named at about B. C. 2280 by eminent scholars, but may be changed by discoveries yet to be made.

BLACKBOARD OUTLINE

I. Per. Hu. Ra.	II. Per. Ch. Fam.	III. Per. Is. Peo.	IV. Per. Is. Kin.	V. Per. Je. Prov.
C. M.				
C. A.				
Dir. Adm.				
Fa.				
Del.				
Dis.				
A. E. N.				

REVIEW QUESTIONS

What is the central theme of the Bible?
 How is this theme presented in the Bible?
 Why should we study the history of the Bible?
 What are the five periods of Old Testament history?
 What is the subject of the history during the first period?
 With what events does the first period begin and end?
 What is said concerning the dates of early events?
 What kind of divine government in relation to men is shown in the first period?
 Into what epochs is the first period subdivided?
 What results followed the first man's falling into sin?
 Where was the population of the world confined up to the time of the flood?
 How did the flood become a benefit to the world?
 What new instinct came to the human family after the flood?
 Name three important persons in the first period.
 State a fact for which each of these three men is celebrated.
 What three events in the first period are to be remembered?

LESSON VI. OLD TESTAMENT HISTORY

PART II. SECOND AND THIRD PERIODS

II. A new chapter in Bible history at Gen. 12. 1. Here we find one family of the race is selected and made the subject of the divine revelation. This was not because God loved one family more than others, but because the world's salvation was to be wrought through that family (Gen. 12. 2, 3). Hence we call this the **Period of the Chosen Family**.

1. This period extends from the **Call of A'bra-ham** (Gen. 12. 1), B. C. 2280? to the **Ex-o-dus from E'gyp'**, B. C. 1270?.

2. In this period we notice the recognition of *the family*. God deals with each family or clan through its head, who is at once the priest and the ruler (Gen. 17. 7; 18. 19; 35. 2). We call this period, therefore, that of the **Patriarchal Administration**.

3. We subdivide this period into three epochs:

1.) **The Journeyings of the Patriarchs** (Gen. 12. 5; 13. 17, 18; 20. 1, etc.). As yet the chosen family had no dwelling-place, but lived in tents, moving throughout the land of promise.

2.) **The Sojourn in E'gypt.** In the lifetime of the patriarch Jacob, but at a date unknown, the Is'ra-el-ite family went down to E'gypt, not for a permanent home, but a "sojourn," which lasted, however, four hundred and thirty years (Gen. 46. 5-7; 50. 24).

3.) **The Oppression of the Is'ra-el-ites.** Toward the close of the sojourn the Is'ra-el-ite family, now grown into a multitude (Exod. 1. 7), endured cruel bondage from the E'gyp-tians (Exod. 1. 13, 14). This was overruled to promote God's design, and led to their departure from E'gypt, which is known as "the Ex'o-dus," or going out.

4. From the names of men in this period we select the following:

1.) **A'bra-ham**, the friend of God (James 2. 23).

2.) **Ja'cob**, the prince of God (Gen. 32. 28).

3.) **Jo'seph**, the preserver of his people (Gen. 45. 5).

III. When the Is'ra-el-ites went out of E'gypt a nation was born, and the family became a state, with all the institutions of government. Therefore we call this the **Period of the Is'ra-el-ite People**.

1. It opens with the **Ex'o-dus** from E'gypt, B. C. 1270? (Exod. 12. 40-42), and closes with the **Coronation of Saul**, B. C. 1050?.

2. During this period the government of the Is'ra-el-ites was peculiar. The Lord was their only king (Judg. 8. 23), but there was a priestly order for religious service (Exod. 28. 1), and from time to time men were raised up by a divine appointment to rule, who were called judges (Judg. 2. 16). This constituted the **Theocratic Administration**, or a government by God.

3. We subdivide this period as follows:

1.) **The Wandering in the Wilderness.** This was a part of God's plan, and trained the Is'ra-el-ites for the conquest of their land (Exod. 13. 17, 18). It lasted for forty years (Deut. 8. 2).

2.) **The Conquest of Ca'naan**, which immediately followed the crossing of the Jordan (Josh. 3. 14-17). The war was vigorously carried on for a few years, but the land was only seemingly conquered, for the native races remained upon the soil, and in some places were dominant until the time of David.

3.) **The Rule of the Judges.** From the death of Josh'u-a (B. C. 1200?) the people were directed by fifteen judges, not always in direct succession.

4. This period has been justly called "the Age of the Heroes" and from many great men we choose the following:

- 1.) **Mo'ses**, the founder of the nation (Deut. 34. 10-12).
- 2.) **Josh'u-a**, the conqueror of Ca'naan (Josh. 11. 23).
- 3.) **Gid'e-on**, the greatest of the judges (Judg. 8. 28).
- 4.) **Sam'u-el**, the last of the judges (1 Sam. 12. 1, 2).

BLACKBOARD OUTLINE

I. Per. Hu. Ra.	II. Per. Ch. Fam.	III. Per. Is. Peo.	
C. M.	C. A.	E. E.	
C. A.	E. E.	C. S.	
Dir. Adm.	Patr. Adm.	The. Adm.	
Fa.	Jou. Pat.	Wan. Wil.	
Del.	Soj. Eg.	Con. Can.	
Dis.	Opp. Isr.	Ru. Jud.	
A. E. N.	A. J. J.	M. J. G. S.	

REVIEW QUESTIONS

What is the name of the second period?

Why is it so named?

With what events does the second period begin and end?

What kind of divine administration do we notice in the second period?

Into what three epochs is the second period divided?

What were the beneficial results of the bondage in E'gypt upon the Is'ra-el-ites?

Name three persons of the second period.

For what fact or trait is each of these three persons distinguished?

What is the third period of the Bible history called?

With what events did it begin and end?

How was Is'ra-el governed during this period?

What are its subdivisions?

How many judges governed the Is'ra-el-ites after Josh'u-a?

Name four important persons of the third period.

State for what each of these persons was distinguished.

What three events in the second and third periods are to be remembered?

LESSON VII. OLD TESTAMENT HISTORY

PART III. FOURTH AND FIFTH PERIODS

IV. With the reign of the first king a new period opens. We now study the history of **The Is'ra-el-ite Kingdom**. The kingdom was divided after the reign of three kings, but even after the division it was regarded as one kingdom, though in two parts. We find constant allusion to Israel as a people of twelve tribes, even as late as the New Testament period (James 1. 1).

1. This period extends from the **coronation of Saul**, B. C. 1050? (1 Sam. 11. 15), to the **captivity of Bab'y-lon**, B. C. 587.

2. During this period the chosen people were ruled by kings, hence this is named the **Regal Administration**. The king of Is'ra-el was not a despot, however, for his power was limited, and he was regarded as the executive of a theocratic government (1 Sam. 10. 25).

3. This period is divided into three epochs, as follows:

1.) **The Age of Unity**, under three kings, Saul, Da'vid, and Sol'o-mon, each reigning about forty years. In Da'vid's reign (about 1000 B. C.) the kingdom became an empire, ruling all the lands from E'gypt to the Eu-phra'tes.

2.) **The Age of Division**. The division of the kingdom took place B. C. 934, when two rival principalities, Is'ra-el and Ju'dah, succeeded the united empire, and all the conquests of Da'vid were lost (1 Kings 12. 16, 17). The kingdom of Is'ra-el was governed by nineteen kings, and ended with the fall of Sa-ma'ri-a (B. C. 721), when the Ten Tribes were carried into captivity in As-syr'i-a (2 Kings 17. 6) and became extinct.

3.) **The Age of Decay**. After the fall of Is'ra-el, Ju'dah remained as a kingdom for one hundred and thirty-four years, though in a declining condition. It was ruled by twenty kings (including one usurping queen), and was finally conquered by the Chal-de'ans. The Jews were carried captive to Bab'y-lon in 587 B. C. (2 Chron. 36. 16-20).

4. The following may be regarded as the representative **Persons** of this period, one from each epoch:

1.) **Da'vid**, the great king (2 Sam. 23. 1).

2.) **E-li'jah**, the great prophet (1 Kings 18. 36).

3.) **Hez'e-ki'ah**, the good king (2 Kings 18. 1-6).

V. In the closing period of Old Testament history we find the tribe of Ju'dah alone remaining, and during most of the time under foreign rule; so we name this the **Period of the Jew'ish Province**.

1. It extends from the beginning of the **captivity at Bab'y-lon**, B. C. 587, to the **Birth of Christ**, B. C. 4.¹

2. During this period Ju-de'a was a subject land, except for a brief epoch. This may be called, therefore, the **Foreign Administration**, as the rule was through the great empires in succession.

3. This period may be subdivided into **five epochs**. For the first and a part of the second we have the Old Testament as our source of history; all the rest fall in the four centuries of silence between the Old and the New Testament.

1.) **The Chal-de'an Supremacy.** Fifty years from the captivity, B. C. 587, to the conquest of Bab'y-lon by Cy'rus, B. C. 536, by which the Chal-de'an empire was ended, and the Jews were permitted to return to their land (*Ezra* i. 1-3).

2.) **The Per'si-an Supremacy.** About two hundred years from the fall of Bab'y-lon, B. C. 536, to the battle of Ar-be'la, B. C. 330, by which Al'ex-an'der the Great won the Per'si-an empire. During this epoch the Jews were permitted to govern themselves under the general control of the Per'si-an kings.

3.) **The Greek Supremacy.** Al'ex-an'der's empire lasted only ten years, but was succeeded by Greek kingdoms, under whose rule the Jews lived in Pal'es-tine for about one hundred and sixty years.

4.) **The Mac'ca-be'an Independence.** About B. C. 168 the tyranny of the Greek king of Syr'i-a drove the Jews to revolt. Two years later they won their liberty under Ju'das Mac'ca-be'us, and were ruled by a line of princes called As'mo-ne'ans, or Mac'ca-be'ans, for one hundred and twenty-six years.

5.) **The Ro'man Supremacy.** This came gradually, but began officially in the year B. C. 40, when Her'od the Great received the title of king from the Ro'man senate. Thenceforth the Jew'ish province was reckoned a part of the Ro'man empire.

The student may note certain dates as important, though the earlier are uncertain:

The coronation of Saul, B. C. 1050?.

The division of the kingdom, B. C. 934?.

The fall of Sa-ma'ri-a, B. C. 721.

The captivity at Bab'y-lon, B. C. 587.

The return from captivity, B. C. 536.

¹ When the birth of Christ was adopted as an era of chronology, about A. D. 400, a mistake of four years was made by the historian who first fixed it. Hence the year in which Christ was born was in reality B. C. 4.

4. In each epoch of this period we select one important **Person**.
 - 1.) In the Chal-de'an Supremacy, **Dan'iel**, the prophet and prince (Dan. 2. 48; 5. 12).
 - 2.) In the Per'si-an Supremacy, **Ez'ra** the scribe, the framer of the Scripture canon and the reformer of the Jews (Ezra 7. 6, 10).
 - 3.) In the Greek Supremacy, **Si'mon the Just**, a distinguished high priest and ruler.
 - 4.) In the Mac'ca-be'an Independence, **Ju'das Mac'ca-be'us**, the liberator of his people.
 - 5.) In the Ro'man Supremacy, **Her'od the Great**, the ablest but most unscrupulous statesman of his age.

TO THE STUDENT.—Lessons V, VI, and VII are among the most important of the series, and should be thoroughly mastered and frequently reviewed, until the entire outline and the principal dates are fixed in the memory.

BLACKBOARD OUTLINE

I. Per. Hu. Ra. C. M. C. A.	II. Per. Ch. Fam. C. A. E. E.	III. Per. Is. Peo. E. E. C. S.	IV. Per. Is. Kin. C. S. C. B.	V. Per. Je. Prov. C. B. Bi. Ch.
Dir. Adm.	Patr. Adm.	The. Adm.	Reg. Adm.	For. Adm.
Fa. Del. Dis.	Jou. Pat. Soj. Eg. Opp. Isr.	Wan. Wil. Con. Can. Ru. Jud.	Ag. Un. Ag. Div. Ag. Dec.	Ch. Sup. Per. Sup. Gk. Sup. Mac. Ind. Rom. Sup.
A. E. N.	A. J. J.	M. J. G. S.	D. E. H.	D. E. S. J. H.

REVIEW QUESTIONS

What is the fourth period called?
 With what events did it begin and end?
 What were the dates of these two events?
 How were the people governed during this period?
 What were the three subdivisions of this period?
 Under whom did the kingdom become an empire?
 What was the extent of its empire?
 When did the division of the kingdom take place?
 What was the result of the division?
 How many were the kings of the Ten Tribes?
 With what event, and at what date, did the kingdom of Is'ra-el end?
 How long did Ju'dah last after the fall of Is'ra-el?

How many kings reigned in Ju'dah?
 By what people was Ju'dah conquered?
 To what city were the Jews carried captive?
 Name three representative persons of the period of the kingdom.
 What is the closing period of Old Testament history called?
 With what events and dates did it begin and end?
 How were the Jews governed during most of this time?
 Name its five epochs.
 Under whom did the Jews obtain independence?
 State five important events and dates in the fourth and fifth periods.
 Name one person in each epoch of the fifth period, and for what he is distinguished.

LESSON VIII. THE NEW TESTAMENT HISTORY¹

PART I. THE LIFE OF CHRIST

While the Old Testament contains the history of from four thousand to six thousand years, the New Testament includes less than one hundred years, not one fortieth as long a period. Yet it is not to be neglected, for the subjects which it presents are of surpassing importance.

The New Testament history embraces seventy-five years, from the Vision of Zach'a-ri'as to the Fall of Je-ru'sa-lem, an event often predicted in the New Testament, though not reported historically (Luke 21. 5, 6).

The events of this time are divided into five periods, as follows:

1. The Preparation. 32 years.
2. The Mes-si'ah's Ministry. 3 years.
3. The Church in Ju-de'a. 5 years.
4. The Church in Transition. 15 years.
5. The Church of the Gen'tiles. 20 years.

I. The first of these periods is that of the Preparation for the new dispensation.

1. This period begins with the **Vision of Zach'a-ri'as** (Luke 1. 11, 12), B. C. 6, according to the common chronology, and ends with the **Baptism of Christ**, A. D. 27 (Matt. 3. 13-17).

2. During this period the field of the history is the **Land of Pal'es-tine**, then and throughout all the New Testament history under the domination of the Ro'man empire.

3. There is one person who is the center of the story during this period, **John the Baptist**. He appears as the prominent figure of the epoch (Matt. 3. 1; John 1. 6).

¹The outline of this lesson, and the following, has already been published as one of the tables in the International Teachers' Bible, and is here used by permission.

4. The thirty-two years of this period may be subdivided as follows:

- 1.) **The Vision of Zach'a-ri'as**, which was the prediction of the birth of John the Baptist (Luke 1. 11, 12).
- 2.) **The Annunciation to Mary** (Luke 1. 26, 27), the promise of Christ's birth.
- 3.) **The Childhood of John the Baptist** (Luke 1. 59-66, 80).
- 4.) **The Infancy of Je'sus.** Compare Luke 2. 1-39 and Matt. 2. 1-23.
- 5.) **The Youth of Je'sus**, which was passed at Naz'a-reth (Luke 2. 51, 52). His trade (Mark 6. 3).
- 6.) **The Ministry of John the Baptist** (Luke 3. 1-3). Among the last acts of his ministry was the baptism of Je'sus.

II. The next period is that of the **Mes-si'ah's Ministry**, which embraces the events of a little more than three years.

1. The period extends from the **Baptism of Christ**, A. D. 27, to the **Ascension of Christ**, A. D. 30.
2. The place of this period is the **Land of Pal'es-tine**, all of whose provinces were visited by Je'sus.
3. The principal person is **Je'sus the Christ**, whose life and work are the theme of the four gospels.
4. We subdivide the ministry of Je'sus into six periods, as follows:
 - 1.) **The Year of Obscurity**, narrated in John 1-4, and passed mainly in Ju-de'a. Find in the chapters, (1) The meeting of the earliest disciples; (2) The first miracle; (3) Two remarkable conversions; (4) A second miracle.
 - 2.) **The Year of Popularity**, narrated by the first three evangelists (see Luke 4. 14; 9. 17), with additions in John 5 and 6. It was passed in Gal'i-lee, with a visit to Je-ru'sa-lem. Most important events, (1) The Call of the Twelve; (2) The Sermon on the Mount (Matt. 5. 1); (3) Feeding the Five Thousand (Mark 6. 41).
 - 3.) **The Year of Opposition**, narrated by all the evangelists, but especially by Luke. During this year Je'sus visited all the five provinces of Pal'es-tine. Principal events, (1) The Transfiguration (Mark 9. 2); (2) The Raising of Laz'a-rus (John 11. 43, 44); (3) The Parable of the Prodigal Son (Luke 15. 18, 19).
 - 4.) **The Week of the Passion**, related in all the gospels with remarkable fullness. During this week Je'sus remained in and near Je-ru'sa-lem. Its most important events were, (1) The Triumphal Entry (Mark 11. 8-11); (2) The Last Supper (Luke 22. 14); (3) The Agony in the Garden (Luke 22. 44).

5.) **The Day of Crucifixion**, related by all the gospels more fully than any other day in Bible history. Its events took place at Je-ru'sa-lem. Compare the four accounts and find, (1) Four persons before whom Je'sus was tried; (2) The seven utterances on the cross; (3) The men and women who took part in the burial of Je'sus.

6.) **The Forty Days of Resurrection**, of which we need to combine the accounts in all the gospels. Most of the ten appearances were at Je-ru'sa-lem, one was not many miles distant, and two were in Gal'i-lee. The most important were, (1) The Appearance to Mary Mag'da-le'ne (John 20); (2) The Walk to Em'ma-us (Luke 24. 13-16); The Ascension (Acts 1. 9-12).

BLACKBOARD OUTLINE

I. Per. Prep.	II. Per. Mes. Min.	III. Ch. Jud.	IV. Ch. Trans.	V. Ch. Gen.
Vis. Zach., B. C. 6. Bap. Chr., A. D. 27.	Bap. Ch., A. D. 27. Asc. Ch., A. D. 30.			
Pal.	Pal.			
John Bap.	Jes. Chr.			
1. Vis. Zach. 2. Ann. Ma. 3. Ch. J. B. 4. Inf. Jes. 5. You. Jes. 6. Min. J. B.	1. Ye. Obs. 2. Ye. Pop. 3. Ye. Opp. 4. We. Pas. 5. Da. Cru. 6. Fo. D. Res.			

REVIEW QUESTIONS

How long a period is included in New Testament history?
 How does this compare with the length of Old Testament history?
 Name the five periods of New Testament history.
 With what events does the first period begin and end?
 What land was the field of the first period?
 What person is most prominent in the first period?
 Name six most important events of the first period.
 What is the second period called?
 How long was the second period?
 What land is made prominent in it?
 Who is its most important person?
 Name the six subdivisions of the second period.

State some of the most important events in the first year of Christ's ministry.
 Where was the first year passed?
 What is the second year of Christ's ministry called?
 Where was the second year passed?
 Name its three most important events.
 What is the third year of Christ's ministry called?
 Where was this year passed?
 What were its three most important events?
 What week is narrated in all the gospels?
 Where was that week passed?
 What were its three most important events?
 What day is recorded in the Bible more fully than any other?
 Before what four men was Je'sus brought for trial?
 State some of Christ's utterances on the cross.
 Name some of those who took part in the burial of Je'sus.
 What is the last period in Christ's life?
 How many appearances of Je'sus after his resurrection are narrated?
 Which was the first appearance?
 Where did Je'sus appear to two disciples?
 From what mountain did Je'sus ascend to heaven?

LESSON IX. THE NEW TESTAMENT HISTORY

PART II. THE EARLY CHURCH

When Je'sus Christ ascended to heaven he left his Church on the earth to begin its work of winning the world. The growth of the Church is the subject of the last three periods of New Testament history.

III. For about five years after the ascension of Christ the Church was entirely in Ju-de'a or Pal'es-tine, and mostly near Je-ri'u-lem. No Gen'tiles were in its membership, and it made but little effort to evangelize the world. We call this the **Period of the Church in Ju-de'a**.

1. This period extends from the **Ascension of Christ**, A. D. 30, to the **Choosing of the Seven**, A. D. 35.

2. During this period the field of the Church was limited to the province of **Ju-de'a**.

3. Anyone who reads the first six chapters of the book of Acts will observe that the most prominent person in this epoch is **Pe'ter the Apostle**, the leader and spokesman of the twelve.

4. We subdivide this period as follows:

1.) **The Outpouring of the Spirit** (Acts 2. 1-4). On the day of Pentecost the Holy Spirit descended with power, and three thousand were added to the Church.

- 2.) **The Testimony of the Gospel.** This was the general proclamation, by all the apostles and members of the Church, of Jesus as the expected Messiah King of Israel (Acts 2 to 5).
- 3.) **The Apostolic Miracles.** Note several of these, and the circumstances under which they were wrought (Acts 3 to 5).
- 4.) **The Apostles Persecuted.** This was the natural result of their persistent boldness in proclaiming the Gospel (Acts 4 to 6).
- 5.) **The Growth of the Church.** Notice the various numbers mentioned at different times during this period (Acts 2. 41; 4. 4; 5. 14; 6. 7).
- 6.) **The Choosing of the Seven** (Acts 6. 1-7). This event ushered in a new epoch, for it brought forward a new leader with enlarged views of the Gospel.

IV. The fifteen years which followed the death of Ste'phen witnessed a great change in the Church. From a body of Jews only, located in Je-ru'sa-lem, it became a Church for the whole world, wherein Jews and Gen'tiles were united and equal. Hence we call this the **Period of Transition**.

1. It extends from the **Choosing of the Seven**, A. D. 35, to the **Council at Je-ru'sa-lem**, A. D. 50.
2. The field of the Gospel was greatly enlarged during this period. In successive stages it extended through **Pal'es-tine**, through **Syr'i-a**, and through **A'si-a Mi'nor**.
3. The new spirit of the Church called forth new leaders, among whom we note **Ste'phen**, who inaugurated the movement for giving the Gospel to the Gen'tiles (Acts 6. 14); **Phil'ip**, who first preached the Gospel outside the boundaries of the Jew'ish province (Acts 8. 5); **Bar'na-bas** and **Saul**, who went out as the first missionaries (Acts 13. 2, 3); and **James**, the Lord's brother, who was at the head of the Church in Je-ru'sa-lem (Acts 15. 13).
4. We subdivide the period as follows:
 - 1.) **Stephen's Preaching** (Acts 6, 7). This was the first preaching of salvation for Gentiles as well as Jews.
 - 2.) **Saul's Persecution** (Acts 8. 3). This began with the martyrdom of Ste'phen, but was pursued with such vigor as to scatter the Church in Je-ru'sa-lem, and thus to send the Gospel to other cities and lands (Acts 8. 4).
 - 3.) **The First Gen'tile Christians.** These were in Sa-ma'ri-a (Acts 8. 5), an E'thi-o'pi-an nobleman (Acts 8. 27) and a Ro'man officer (Acts 10. 1).
 - 4.) **Saul's Early Ministry.** The slayer of Ste'phen soon became Ste'phen's successor in carrying the Gospel to the Gen'tiles and

in suffering persecution from the Jews (Acts 11. 18, 19, 23).

- 5.) **The Church at An'ti-och** (Acts 11. 20). Here was founded a Church whose membership consisted of Gentiles and Jews united in love.
- 6.) **The First Missionary Journey** (Acts 13. 2-4). From the Church at An'ti-och Bar'na-bas and Saul went forth to preach the Gospel in the provinces of A'si-a Mi'nor.
- 7.) **The Council at Je-rū'sa-lem** (Acts 15. 2). In this meeting it was finally settled that Jews and Gen'tiles should enjoy the same privileges in the Church. This was the last step in the transition from Jew'ish to Gen'tile Christianity.

V. The last period in New Testament history is that of the **Church of the Gen'tiles**, the story of the continual progress and extension of the Gospel.

1. It extends from the **Council at Je-rū'sa-lem**, A. D. 50, to the **Fall of Je-rū'sa-lem**, A. D. 70.
2. During this period we find that "the field is the world," for the Gospel is now abroad over the entire **Ro'man Empire**, which then included all the lands about the Med'i-ter-ra'ne-an.
3. One man appears as the great leader of the Church during this epoch, **Paul the Apostle**.
4. The subdivisions of this period are as follows:
 - 1.) **Paul's Second Journey** (Acts 15. 40), by which the Gospel was planted in Eu'rope (Acts 16. 9, 10).
 - 2.) **Paul's Third Journey** (Acts 18. 23), at which time the Church obtained a strong foothold in the great city of Eph'e-sus (Acts 19. 10).
 - 3.) **Paul a Prisoner** (Acts 21. 30-33). After his arrest he remained for nearly five years in the hands of the Ro'man government, at Cæs'a-re'a, on the voyage, and at Rome.
 - 4.) **Paul's Last Years.** These were spent partly at work and partly in prison, until his final martyrdom, A. D. 68.
 - 5.) **Ne'ro's Persecution.** This was the first of many attempts on the part of the Roman imperial power to crush the growing Church of Christ.
 - 6.) **The Fall of Je-rū'sa-lem.** The Jews rebelled against the Ro'mans A. D. 66, and in A. D. 70 their city was utterly destroyed and their state was extinguished.

BLACKBOARD OUTLINE

I. Per. Prep.	II. Per. Mes. Min.	III. Per. Ch. Jud.	IV. Per. Trans.	V. Per. Ch. Gen.
Vis. Zach., B. C 6. Bap. Jes., A. D. 27.	Bap. Ch., 27. Asc. Ch., 30.	Asc. Chr., 30. Cho. Sev., 35.	Cho. Sev., 35. Coun. Jer., 50.	Coun. Jer., 50. Fa. Jer., 70.
Pal.	Pal.	Jud.	Pal. Syr. As. M.	Rom. Em.
John Bap.	Jes. Chr.	Pet. Ap.	St. Ph. Bar. Sa. Ja.	Pau. Ap.
1. Vis. Zach. 2. Ann. Ma. 3. Ch. J. B. 4. Inf. Jes. 5. You. Jes. 6. Min. J. B.	1. Ye. Obs. 2. Ye. Pop. 3. Ye. Opp. 4. We. Pass. 5. Da. Cru. 6. Fo. D. Res.	1. Out. Sp. 2. Test. Gosp. 3. Ap. Mir. 4. Ap. Per. 5. Gro. Ch. 6. Cho. Sev.	1. St. Pre. 2. Sa. Per. 3. Fi. Gen. Chr. 4. Sa. Ea. Min. 5. Ch. Ant. 6. Fi. Mis. Jour. 7. Coun. Jer.	1. Pa. Sec. Jou. 2. Pa. Thi. Jou. 3. Pa. Pris. 4. Pa. La. Ye. 5. Ner. Per. 6. Fa. Jer.

REVIEW QUESTIONS

Where was the Church located after the ascension of Christ?
 Of what was its membership composed at this time?
 What is the third period of New Testament history called?
 With what events and dates does it begin and end?
 Where was its field during this period?
 Who was the leader of the Church at this time?
 How is the third period subdivided?
 What took place on the day of Pen'te-cost?
 What were some of the apostolic miracles?
 Who were "the seven," and for what were they chosen?
 What is the fourth period called, and why?
 With what events and dates does the fourth period begin and end?
 What lands formed the field of the Gospel at this time?
 Who were the leaders of the Church at this time?
 What are the subdivisions of the fourth period?
 Who became Ste'phen's successor?
 Where was founded the first Church of Jews and Gen'tiles united?
 Who went on the first missionary journey?
 For what purpose was the council at Je-ru'sa-lem held?
 Name the last period in New Testament history.
 With what events and dates does it begin and end?
 What was the field of the Church at this time?
 Who was the leader of the Church during this period?
 What are the subdivisions of the fifth period?
 With what events does New Testament history end?

LESSON X. REVIEW OF BIBLE HISTORY

- I. Name the five periods of Old Testament history.
- II. State the event and date with which each period begins and ends.
- III. State the form of divine administration in each Old Testament period.
- IV. Name the subdivisions of each Old Testament period in order.
- V. Name the great men in each period of the Old Testament in order.
- VI. State the most important events and dates in Old Testament history.
- VII. Name five periods of New Testament history.
- VIII. State the event and date with which each period begins and ends.
- IX. Name the prominent land in each period.
- X. Name the important persons in each period.
- XI. State the subdivisions in each period of New Testament history in order.

N. B.—The blackboard outlines with Lessons VII and IX, taken together, will answer for this review.

PART III

SIX LESSONS IN BIBLE GEOGRAPHY

LESSON XI. THE OLD TESTAMENT WORLD.
LESSON XII. THE NEW TESTAMENT WORLD.
LESSON XIII. THE LAND OF PAL'ES-TINE. PART I.
LESSON XIV. THE LAND OF PAL'ES-TINE. PART II.
LESSON XV. THE LAND OF PAL'ES-TINE. PART III.
LESSON XVI. REVIEW.

LESSON XI. THE OLD TESTAMENT WORLD

I. **Location and Extent.** The history of the Old Testament was enacted upon a field less than half the area of the United States. It extended from the river Nile to the Per'si-an Gulf, and from the northern part of the Red Sea to the southern part of the Cas'pi-an. The world of Old Testament history was thus one thousand four hundred miles long from east to west, and nine hundred miles wide from north to south, and it aggregated one million one hundred and ten thousand square miles, exclusive of large bodies of water.

II. Let us begin the construction of the map by drawing upon its borders **Six Seas**, four of which are named in the Old Testament.

1. The **Cas'pi-an Sea**, of which only the southern portion appears in the northeastern corner of our map.

2. The **Per'si-an Gulf**, south of the Cas'pi-an, on the southeast.

3. The **Red Sea**, on the southwest (Exod. 15. 4; Num. 33. 10; 1 Kings 19. 26).

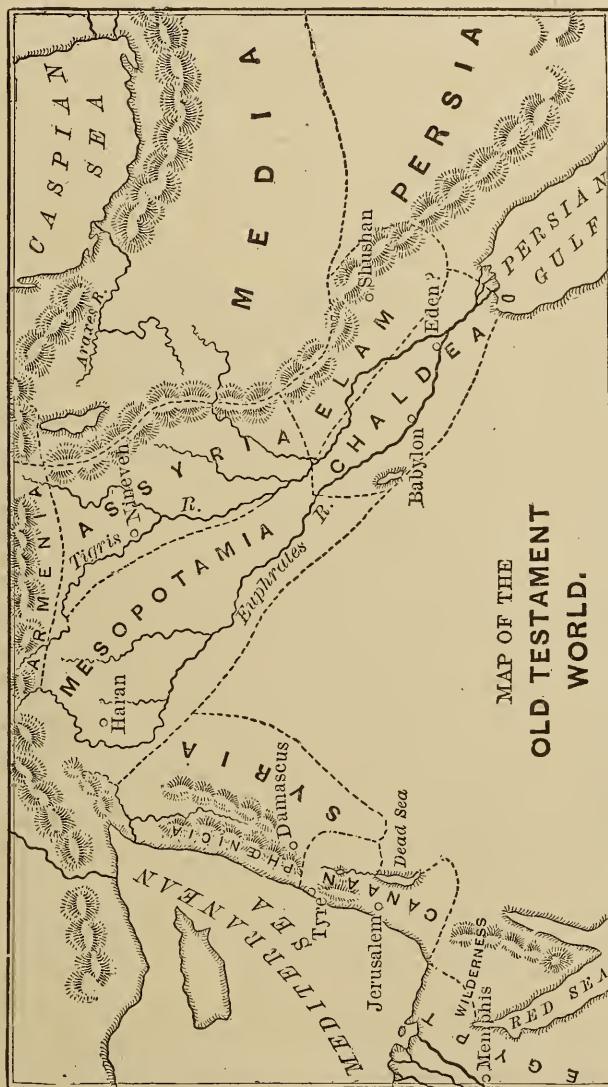
4. The **Med'i-ter-ra'ne-an Sea**, on the central west. Note its names in Josh. 1. 4 and Deut. 34. 2.

5. The **Dead Sea**, north of the eastern arm of the Red Sea (Gen. 14. 3; Deut. 4. 49; Joel 2. 20; Ezek. 47. 18).

6. The **Sea of Gal'i-lee**, north of the Dead Sea. The only allusions in the Old Testament are Num. 34. 11 and Josh. 13. 27.

III. Next, we indicate the **Mountain Ranges**, most of which, though important as boundaries, are not named in the Bible.

1. We find the nucleus of the mountain system in **Mount Ar'a-rat**, a range in the central north (Gen. 8. 4). From this great range three great rivers rise and four mountain chains branch.



MAP OF THE
OLD TESTAMENT
WORLD.

2. The **Cas'pi-an Range** extends from Ar'a-rat eastward around the southern shore of the Cas'pi-an Sea.

3. The **Za'gros Range** extends from Ar'a-rat southeasterly to the Per'si-an Gulf, which it follows on the eastern border.

4. The **Leb'a-non Range** extends from Ar'a-rat in a southwesterly direction toward the Red Sea. Mount Her'mon, the mountain region of Pal'es-tine, Mount Se'ir, on the south of the Dead Sea, and even Mount Si'nai, all belong to this chain (Deut. 3. 25; Josh. 13. 5; 1 Kings 5. 6).

5. The **Tau'rūs Range**, from Ar'a-rat westward, following the northern shore of the Med'i-ter-ra'ne-an.

IV. **The Rivers**, for the most part, follow the lines of the mountain ranges.

1. The **A-rax'es**, from Ar'a-rat eastward into the Cas'pi-an Sea, may be taken as the northern boundary of the Old Testament world.

2. The **Ti'gris**, called in the Bible *Hid'de-kel*, flows from Ar'a-rat, on the southwestern slope of the Za'gros mountains, in a southeasterly direction into the Per'si-an Gulf (Gen. 2. 14; Dan. 10. 4).

3. The **Eu-phra'tes**, the great river of the Bible world, rises on the northern slope of Ar'a-rat, flows westward to the Tau'rūs, then southward, following Leb'a-non, then southeasterly through the great plain, and finally unites with the Ti'gris (Gen. 2. 14; 15. 18; Josh. 1. 4; 24. 2).

4. The **Jor'dan** flows between two parallel chains of the Leb'a-non range southward into the Dead Sea (Gen. 13. 10; Num. 22. 1; Judg. 8. 4).

5. The **Nile**, in Af'ri-ca, flows northward into the Med'i-ter-ra'ne-an Sea (Gen. 41. 1; Exod. 2. 2).

V. The Old Testament world has three **Natural Divisions**, somewhat analogous to those of the United States.

1. The **Eastern Slope**, from the Za'gros mountains eastward to the great desert.

2. The **Central Plain**, between the Za'gros and Leb'a-non mountains, the larger portion a desert.

3. The **Western Slope**, between Leb'a-non and the Med'i-ter-ra'ne-an Sea.

VI. We arrange the **Lands** according to the Natural Divisions, giving locations, and not boundaries, as these changed in every age.

1. On the Eastern Slope lie:

1.) **Ar-me'ni-a** (Rev. Ver., "Ar'a-rat"), between Mount Ar'a-rat and the Cas'pi-an Sea (2 Kings 19. 37).

2.) **Me'di-a**, south of the Cas'pi-an Sea (2 Kings 17. 6; Isa. 21. 2).

3.) **Per'si-a**, south of Me'di-a and north of the Per'si-an Gulf (Ezra 1. 1; Dan. 5. 28).



2. In the Central Plain we find:

- (a) Between Mount Za'gros and the river Ti'gris:
- 4.) **As-syr'i-a** on the north (2 Kings 15. 19; 17. 3).
- 5.) **E'lam** on the south (Gen. 10. 22: 14. 1).
- (b) Between the rivers Ti'gris and Eu-phra'tes:
- 6.) **Mes'o-po-ta'mi-a** on the north (Gen. 24. 10; Deut. 23. 4).
- 7.) **Chal-de'a** on the south (Jer. 51. 24; Ezra 5. 12).
- (c) Between the river Eu-phra'tes and the Leb'a-non range:
- 8.) The great desert of **A-ra'bí-a** (2 Chron. 17. 11; 26. 7).

3. On the Western Slope we find:

- 9.) **Syr'i-a**, extending from the Eu-phra'tes to Pal'es-tine (2 Sam. 8. 6; 1 Kings 22. 1).
- 10.) **Phœ-ni'ci-a**, a narrow strip between Mount Leb'a-non and the sea, north of Pal'es-tine.
- 11.) **Pal'es-tine**, "the Holy Land," south of Syr'i-a and north of the Si'na-it'ic wilderness. Note its ancient name in Gen. 12. 5.
- 12.) The **Wilderness**, a desert south of Pal'es-tine, between the two arms of the Red Sea (Exod. 13. 18; Deut. 1. 19).
- 13.) **E'gypt** on the northeast corner of Af'ri-ca (Gen. 12. 10; 37. 28).

VII. In these lands out of many **Places** we name and locate only the most important.

- 1.) **E'den**, the original home of the human race, probably at the junction of the Ti'gris and Eu-phra'tes (Gen. 2. 8).
- 2.) **Shu'shan**, or Su'sa, the capital of the Per'si-an empire, in the province of E'lam (Esth. 1. 2).
- 3.) **Bab'y-lon**, the capital of Chal-de'a, on the Eu-phra'tes (Gen. 10. 10; 2 Kings 25. 1).
- 4.) **Nin'e-veh**, the capital of As-syr'i-a, on the Ti'gris (Gen. 10. 11; Jonah 3. 3).
- 5.) **Ha'ran**, a home of A'bra-ham, in Mes'o-po-ta'mi-a (Gen. 11. 31).
- 6.) **Da-mas'cus**, the capital of Syr'i-a, in the southern part of that province (Gen. 15. 2).
- 7.) **Tyre**, the commercial metropolis of Phœ-ni'ci-a (Ezek. 27. 3).
- 8.) **Je-rú'sa-lem**, the capital of Pal'es-tine (Judg. 1. 8).
- 9.) **Mem'phis**, the early capital of E'gypt, on the Nile (Hos. 9. 6).

Other names of places might be given indefinitely, but it is desirable not to require the student to burden his memory with lists of names, and therefore the most important only are given.

Let the teacher draw the map in the order given above and drill the class upon each section as it is shown. Do not undertake fine work in drawing maps, but sketch the outline somewhat roughly, in presence of the class. Review from the beginning as each new topic is taught.

BLACKBOARD OUTLINE

I.	Loc.	Ex.	N.-P.	G.	R.	S.-Cas.	1,400.	900.	1,110,000.			
II.	Se.	Cas.	Per.	G.	R.	S.	Med.	S.	D.	S.	S.	Gal.
III.	Mtn.	Ran.	Ar.	Cas.	Zag.	Leb.	Tau.					
IV.	Riv.	Ar.	Tig.	Eup.	Jor.	Ni.						
V.	Nat.	Dív.	Ea.	Sl.	Cen.	Pl.	Wes.	Sl.				
VI.	La.	1. Ar.	Me.	Per.	2. Ass.	El.	Mes.	Chal.	Ar.			
		3. Syr.	Phœ.	Pal.	Wil.	Eg.						
VII.	Pla.	Ed.	Sh.	Bab.	Nin.	Har.	Dam.	Ty.	Jer.	Mem.		

REVIEW QUESTIONS

How large was the Old Testament world?
 Between what bodies of water was it located?
 What were its dimensions?
 Name its six important bodies of water.
 Locate each of these bodies of water.
 Name and describe its mountain ranges.
 Name and locate its five important rivers.
 State and describe its three natural divisions.
 Name and locate the lands of the eastern slope.
 Name and locate the lands of the central plain.
 Name and locate the lands of the western slope.
 Name its nine important places.
 Locate each of the nine places.

LESSON XII. THE NEW TESTAMENT WORLD

In the four centuries between the events of the Old and New Testaments the dominion of the world passed from A'si-a to Eu'rope, and Je-ru'sa-lem, which had been in the center, became one of the cities upon the extreme east. Hence our map moves with the course of empire westward a thousand miles.

- I. We draw the outlines of the most important Seas. These are—
 1. The **Med'i-ter-ra'ne-an Sea**, from its eastern limit as far west as It'a-ly. Voyages on it are referred to in Acts 9. 30; 13. 4; 21. 1, 2; 27. 3.
 2. The **Sea of Gal'i-lee**, associated with the life of Christ. Find its three different names in Matt. 15. 29; John 6. 1; Luke 5. 1
 3. The **Dead Sea**, not named in the New Testament.
 4. The **Black Sea**, north of A'si-a Mi'nor.
 5. The **Æ-ge'an Sea**, between A'si-a Mi'nor and Greece. Voyages upon it (Acts 16. 11; 18. 18; 20. 13-15).

6. The **Ad'ri-at'ic Sea**, between Greece and It'a-ly (Acts 27. 27).
 II. In these seas are many **Islands**, of which we name five of the most noteworthy in New Testament history.

1. **Cy'pruſ**, in the northeast corner of the Med'i-ter-ra'ne-an (Acts 4. 36; 13. 4).
2. **Crete**, south of the **Æ-ge'an Sea**, between A'si-a Mi'nor and Greece (Acts 27. 7; Titus 1. 5).
3. **Pat'mos**, in the **Æ-ge'an Sea**, not far from Eph'e-sus (Rev. 1. 9).
4. **Sic'i-ly**, southwest of It'a-ly (Acts 28. 12).
5. **Meſ'i-ta**, now Mal'ta, south of Sic'i-ly (Acts 28. 1).



III. We locate the different **Provinces**, arranging them in four groups.

1. Those on the continent of **Eu'rope** are: 1.) **Thrace**. 2.) **Mac'e-do-ni-a** (Acts 16. 9, 10; 20. 1-3). 3.) **Greece**, also called **A-cha'ia** (Acts 18. 12; 20. 3). 4.) **Il-lyr'i-cum** (Rom. 15. 19). 5.) **It'a-ly** (Acts 27. 1).
2. Those on the continent of **Af'ri-ca** are: 1.) **Af'ri-ca Proper**. 2.) **Lib'y-a** (Acts 2. 10). 3.) **E'gypt** (Matt. 2. 13).
3. Those on the continent of **A'si-a**, exclusive of **A'si-a Mi'nor**, are: 1.) **A-ra'bī-a**, perhaps referring to the desert region southeast of Pal'es-tine (Gal. 1. 17). 2.) **Ju-de'a**, the Jew'ish name for all Pal'es-tine,

in the New Testament period (Luke 1. 5). 3.) **Phœ-ni'ci-a** (Mark 7. 24; Acts 15. 3; 21. 2). 4.) **Syr'i-a**, north of Pal'es-tine (Acts 15. 41; 20. 3).

4. The provinces in **A'si-a Mi'nor** are so frequently mentioned in the Acts and epistles that it is necessary for the student to learn their names and locations. We divide the fourteen provinces into four groups.

- (a) Three on the Black Sea, beginning on the east. 1.) **Pon'tus** (Acts 18. 2). 2.) **Paph'la-go'ni-a**. 3.) **Bi-thyn'i-a** (1 Pet. 1. 1).
- (b) Three on the **Æ-ge'an Sea**, beginning on the north. 4.) **My'si-a** (Acts 16. 7). 5.) **Lyd'i-a**. 6.) **Ca'ri-a**. These three provinces together formed the district known as "A'si-a" (Acts 2. 9; 19. 10).
- (c) Three on the **Med'i-ter-ra'ne-an Sea**, beginning on the west. 7.) **Ly'ci-a** (Acts 27. 5). 8.) **Pam-phyl'i-a** (Acts 13. 13). 9.) **Ci'li'ci-a** (Acts 21. 39).
- (d) Five in the interior. 10.) On the north, **Ga-la'ti-a** (Gal. 1. 2). 11.) On the east, **Cap'pa-do'ci-a** (Acts 2. 9). 12.) On the southeast, **Lyc'a-o'ni-a** (Acts 14. 6). 13.) On the southwest, **Pi-sid'i-a** (Acts 13. 14). 14.) On the west, **Phryg'i-a** (Acts 16. 6).

IV. We notice the twelve most important **Places**.

- 1. **Al'ex-an'dri-a**, the commercial metropolis of E'gypt (Acts 18. 24).
- 2. **Je-ru'sa-lem**, the religious capital of the Jew'ish world (Matt. 4. 5; Luke 24. 47).
- 3. **Cæs'a-re'a**, the Ro'man capital of Ju-de'a (Acts 10. 1; 23. 23, 24).
- 4. **Da-mas'cus**, in the southern part of Syr'i-a (Acts 9. 3).
- 5. **An'ti-och**, the capital of Syr'i-a, in the north (Acts 11. 26; 13. 1).
- 6. **Tar'sus**, the birthplace of Saint Paul, in Ci-li'ci-a (Acts 22. 3).
- 7. **Eph'e-sus**, the metropolis of A'si-a Mi'nor, in the province of Lyd'i-a (Acts 19. 1).
- 8. **Phí-lip'pi**, in Mac'e-do'ni-a, where the Gospel was first preached in Eu'rope (Acts 16. 12).
- 9. **Thes'sa-lo-ni'ca**, the principal city in Mac'e-do'ni-a (Acts 17. 1; Thess. 1. 1).
- 10. **Ath'ens**, the literary center of Greece (Acts 17. 16).
- 11. **Cor'inth**, the political capital of Greece (Acts 18. 1-12).
- 12. **Rome**, the imperial city (Acts 28. 16; Rom. 1. 7).

In teaching this lesson let the conductor sketch the outline of the map upon the board and drill upon the seas; then draw and name the islands; then drill upon the provinces, etc. Review until the lesson is learned by all the class.

The student should search all the references and be able to state the events connected with each locality.

It would be well for the student to find additional Scripture references to all the localities.

BLACKBOARD OUTLINE

I. Se. Med. Gal. De. Bl. <i>Æg.</i> Adr. II. Isl. Cyp. Cre. Pat. Sic. Mel. III. Prov. 1. Eur. Thr. Mac. Gre. Ach. Ill. It. 2. Afr. Af.-Pr. Lib. Eg. 3. Asi. Ar. Jud. Phœ. Syr. 4. As. Min. (a) Pon. Paph. Bit. (b) Mys. Lyd. Car. (c) Lyc. Pam. Cil. (d) Gal. Cap. Lyc. Pi. Ph. IV. Pla. Alex. Jer. Cæs. Dam. Ant. Tar. Eph. Phi. Thes. Ath. Cor. Ro.

REVIEW QUESTIONS

What difference is to be noted between the map of the Old Testament world and that of the New?

Name six seas in the New Testament world.

State the location of each of these seas.

Name five islands in the New Testament world.

Give the location of each island.

Name in order the provinces in Eu'rope in the New Testament world.

Name the provinces in Af'ri-ca.

Name the provinces in A'si-a, exclusive of A'si-a Mi'nor.

Name the provinces of A'si-a Mi'nor bordering on the Black Sea.

Name the provinces on the *Æ*-ge'an Sea.

Name the provinces on the Med'i-ter-ra'ne-an Sea.

Name and locate each of the interior provinces.

What city of the New Testament was in Af'ri-ca?

What cities were in Ju-de'a and Syr'i-a?

What cities were in A'si-a Mi'nor?

What cities were in Eu'rope?

LESSON XIII. THE LAND OF PAL'ES-TINE

PART I

There is one land more closely associated with the Bible than any other or all others—the land of Pal'es-tine. The greatest events of Bible history took place upon its soil—where the patriarchs journeyed, and the judges and kings of Is'ra-el ruled, and the conquering armies passed, and the Saviour walked, and the Church was founded. The student will therefore find it needful to give special attention to this land, to which he will find constant references in the Scripture.

I. Let us notice its **Names** at different periods.

1. The earliest name was **Ca'naan**, "lowland," referring only to the section between the river Jor'dan and the Med'i-ter-ra'ne-an Sea, of which the inhabitants most widely known were the Ca'naan-ites, dwelling on the lowland plains (Gen. 12. 5).

2. After the conquest by Josh'u-a it was called **Is'ra-el**, though in later times of Old Testament history the name referred only to the northern portion, the southern kingdom being called Ju'dah (Judg. 18. 1; 1 Kings 12. 20).

3. In the New Testament period its political name was **Ju-de'a**, which was also the name of its most important province (Mark 1. 5).

4. Its modern name is **Pal'es-tine**, a form of the word "Phi-lis-tine," the name of a heathen race which in early times occupied its southwestern border (Isa. 14. 29).

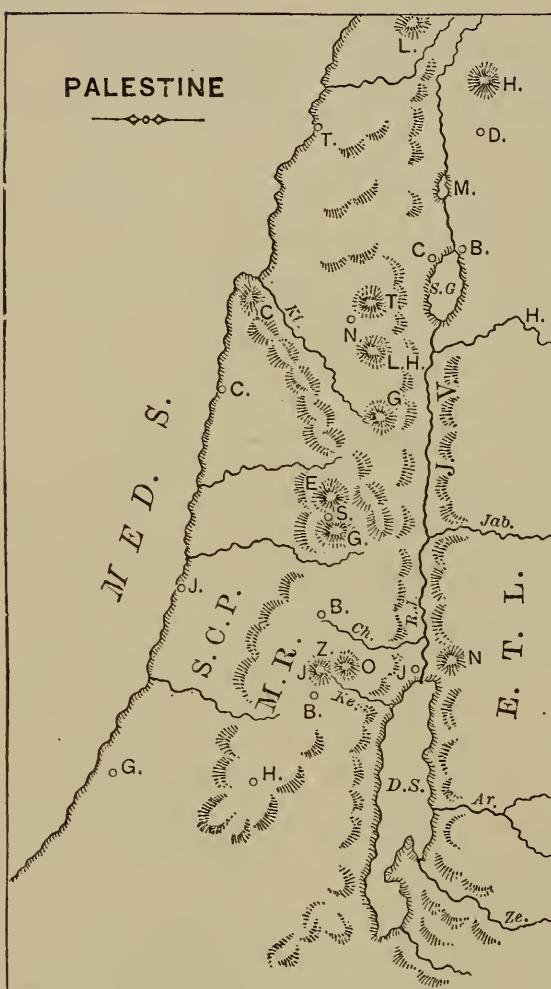
II. The following are the principal **Dimensions** of Pal'es-tine:

1. **Ca'naan**, or western Pal'es-tine, has an area of about six thousand six hundred square miles, a little less than Massachusetts.

2. **Pal'es-tine Proper**, the domain of the

Twelve Tribes, embraces twelve thousand square miles, about the area of Massachusetts and Connecticut.

3. The **Coast Line**, from Ga'za, the southernmost town, to Zi'don, on the north, is about one hundred and eighty miles long.



4. The **Jor'dan** is distant from the coast at Zi'don about twenty-five miles; and the **Dead Sea**, in a line due east from Ga'za, about sixty miles.

5. The **Jor'dan Line**, from Mount Her'mon to the southern end of the Dead Sea, is one hundred and sixty miles long.

III. The most important **Waters** of Pal'es-tine are:

1. The **Med'i-ter-ra'ne-an Sea**, which bounds the land on the west (Josh. 1. 4; Exod. 23. 31; Deut. 11. 24).

2. The **River Jor'dan**, rising in three sources in Mount Her'mon, eighteen hundred feet above the sea, and emptying into the Dead Sea thirteen hundred feet below the sea level; in a direct line one hundred and thirty-four miles long, but by its windings over two hundred miles (Deut. 9. 1; Josh. 4. 1; 2 Sam. 17. 22).

3. **Lake Me'rom**, now called *Huleh*, a triangular sheet of water, three miles across, in a swamp in northern Gal'i-lee (Josh. 11. 5).

4. The **Sea of Gal'i-lee**, a pear-shaped lake, fourteen miles long by nine wide, and nearly seven hundred feet below the sea level. Note other names in Josh. 13. 27; 11. 2; Luke 5. 1; John 6. 1.

5. The **Dead Sea**, forty-six miles long by ten wide, and thirteen hundred feet below the sea level (Gen. 14. 3; Deut. 4. 49; Joel 2. 20).

IV. The land of Pal'es-tine lies in five **Natural Divisions**, nearly parallel.

1. The **Maritime Plain**, or sandy flat, extending along the Med'i-ter-ra'ne-an Sea, from eight to twenty miles wide.

2. The **Sheph'e-lah**, or foothills, from three hundred to five hundred feet high and very fertile.

3. The **Mountain Region**, the backbone of the land, consisting of mountains from two thousand five hundred to four thousand feet high.

4. The **Jor'dan Valley**, a deep ravine, the bed of the river and its three lakes, from five hundred to twelve hundred feet below the level of the sea and from two to fourteen miles wide.

5. The **Eastern Table-land**, a region of lofty and precipitous mountains, from whose summit a plain stretches away to the A-ra'bi-an Desert on the east.

Let the map be drawn in the presence of the class, either by the teacher or by the pupils, and each subject of the lesson be reviewed as it is placed upon the map.

It would be well to call upon one pupil to draw the general boundary lines, another to insert the waters.

If chalk of different color can be used for each subject on the map it will add to the interest of the lesson.

BLACKBOARD OUTLINE

I. Na. Ca. Isr. Jud. Pal.
II. Dím. Ca. 6,600. Pal. 12,000. C. L. 180. To Jor. 25. To D. S. 60. Jor. L. 160.
III. Wat. Med. Jor. L. Me. S. Gal. De. Se.
IV. Nat. Div. M. P. Sh. M. R. J. V. E. T.-L.

REVIEW QUESTIONS

Why is a knowledge of the land of Pal'es-tine important?
 Give and explain the four different names of this land.
 What is meant by "Ca'naan" proper?
 How large is Ca'naan?
 How large was the domain of the Twelve Tribes?
 How long is the coast line?
 How far is the Jor'dan distant from the coast near its source?
 How far is the Dead Sea from the coast?
 What is meant by the Jor'dan line?
 How long is the Jor'dan line?
 Name the most important waters of Pal'es-tine.
 Describe the river Jor'dan, sources, elevations, length, etc.
 Describe and locate Lake Me'rom.
 Describe the Sea of Gal'i-lee.
 Describe the Dead Sea.
 What are the five natural divisions of Pal'es-tine?

LESSON XIV. THE LAND OF PAL'ES-TINE

PART II

V. Pal'es-tine is a land of **Mountains**, among which we notice only a few of the most important, beginning in the north.

1. **Mount Her'mon**, where Christ was transfigured, is near the source of the Jor'dan, on the east, and is the highest mountain in Pal'es-tine (Matt. 17. 1).

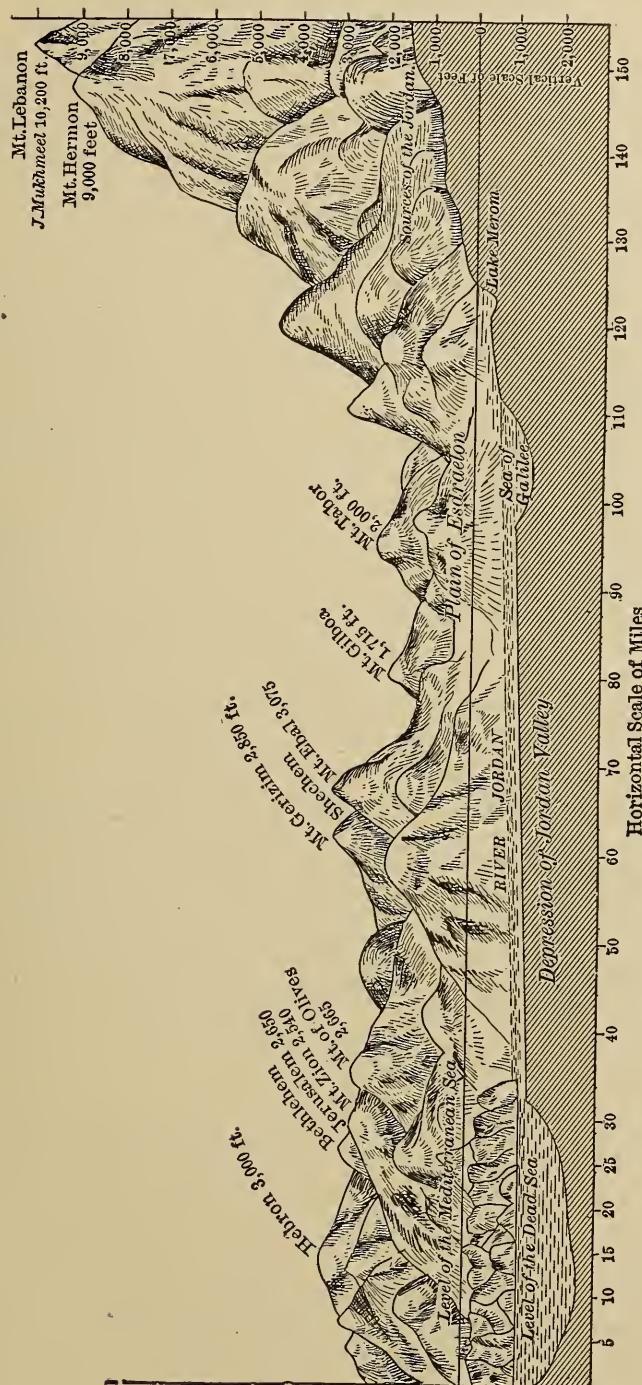
2. **Mount Leb'a-non**, west of Her'mon, was famous for its cedars (1 Kings 5. 6; Psa. 29. 5).

3. **Mount Ta'bor**, the place of Deb'o-rah's victory, is southwest of the Sea of Gal'i-lee (Judg. 4. 6).

4. **Mount Gil-bo'a**, where King Saul was slain, is south of Ta'bor (1 Sam. 31. 1; 2 Sam. 1. 21).

5. **Mount Car'mel**, the place of E-li'jah's sacrifice, is on the Med'i-ter-ra'ne-an, due west of the Sea of Gal'i-lee (1 Kings 18. 20, 42; Isa. 35. 2).

6. **Mount E'bal**, "the mount of cursing," lies in the center of the land (Deut. 11. 26).



PROFILE OF PALESTINE FROM SOUTH TO NORTH.

7. **Mount Ger'i-zim**, "the mount of blessing," is south of E'bal (Josh. 8. 33; John 4. 20).

8. **Mount Ol'i-vet**, or the Mount of Olives, is east of Je-ru'sa-lem, and due west of the head of the Dead Sea. From this mountain Je'sus ascended (Acts 1. 9, 12).

9. **Mount Ne'bo**, where Mo'ses died, is directly opposite Ol'i-vet, on the east of the Dead Sea (Deut. 34. 1).

VII. Though the Jor'dan is the only river, there are in Pal'es-tine many **Brooks**, or mountain torrents, large in the winter, but often dry in the summer. The most important of these are the following four on the east and three on the west of Jor'dan:

1. The **Brook Ze'red**, flowing northwest into the Dead Sea, the boundary between E'dom and Mo'ab, and the starting point for Is'ra-el's conquest of Ca'naan (Deut. 2. 13, 14).

2. The **Brook Ar'non**, flowing westward into the northern part of the Dead Sea, the boundary between Mo'ab and Is'ra-el (Num. 21. 13; Josh. 13. 15, 16).

3. The **Brook Jab'bok**, flowing westward into the Jor'dan, two thirds of the distance between the Sea of Gal'i-lee and the Dead Sea (Gen. 32. 22-24; Deut. 3. 16).

4. The **River Hi'e-ro-max** (now *Yarmuk*), flowing westward into the Jor'dan south of the Sea of Gal'i-lee; a boundary between Gil'e-ad and Ba'shan.

5. The **Brook Kid'ron**, flowing past Je-ru'sa-lem southeasterly into the Dead Sea (2 Sam. 15. 23; John 18. 1).

6. The **Brook Che'rith**, where E-li'jah was hidden, probably the *Wady Kelt*, flowing eastward into the Jor'dan, near Jer'i-cho (1 Kings 17. 3).

7. The **Brook Ki'shon**, north of Mount Car'mel, flowing northwestward into the Med'i-ter-ra'ne-an (Judg. 5. 20, 21).

VII. We note a few of the more important **Places**, and arrange them according to the natural divisions of the land.

1. On the Seacoast Plain were:

1.) **Ga'za**, on the south, the scene of Sam'son's exploits and death (Judg. 16. 21).

2.) **Jop'pa**, principal seaport of Pal'es-tine (2 Chron. 2. 16; John 1. 3).

3.) **Cæs'a-re'a**, south of Mount Car'mel, the place of Paul's imprisonment and trial (Acts 25. 4).

4.) **Tyre**, just beyond the northern boundary of Pal'es-tine, a great commercial city of the Phœ-ni'ci-ans (Josh. 19. 29).

2. In the Mountain Region were:

- 1.) **Be'er-she'ba**, in the southern limit of the land (Gen. 21. 31, 33; 1 Sam. 3. 20; 1 Kings 19. 3).
- 2.) **He'bron**, burial place of the patriarchs (Gen. 23. 19; 49. 29-31).
- 3.) **Beth'le-hem**, the birthplace of Da'vid and of Christ (1 Sam. 17. 12; Matt. 2. 1).
- 4.) **Je-ru'sa-lem**, "the city of the great king," which stands due west of the northern point of the Dead Sea (2 Sam. 5. 6-9).
- 5.) **Beth'el**, nine miles north of Je-ru'sa-lem, the place of Ja'cob's vision (Gen. 28. 19).
- 6.) **She'chem**, between the twin mountains Ger'i-zim and E'bal, in the center of the land (1 Kings 12. 1; John 4. 5, 6).
- 7.) **Sa-ma'ri-a**, the capital of the Ten Tribes (1 Kings 16. 24).
- 8.) **Naz'a-reth**, west of the southern end of the Sea of Gal'i-lee, the early home of Je'sus (Matt. 2. 23).
3. In the Jor'dan Valley were:
 - 1.) **Jer'i-cho**, near the head of the Dead Sea (1 Kings 16. 34).
 - 2.) **Ca-per'na-um**, near the head of the Sea of Gal'i-lee (John 2. 12).
 - 3.) **Dan**, at one of the sources of the Jor'dan, the northernmost place in the land (Judg. 18. 28; 20. 1).
4. On the Eastern Table-land were:
 - 1.) **Be'zer**, north of the Ar'non, a city of refuge (Josh. 20. 8).
 - 2.) **Ra'moth-gil'e-ad**, south of the Jab'bok, an important fortress (Josh. 20. 8; 1 Kings 22. 3).
 - 3.) **Ma'ha-na'im**, at one time the capital of Is'ra-el (2 Sam. 2. 8, 9; 17. 24).

This map should be reviewed until every member of the class can draw it without a copy. In drawing the map notice: 1. That Mount Car'mel is located about one third of the distance from the north on the coast line. 2. That the Sea of Gal'i-lee is directly east of Mount Car'mel. 3. That from the head of Lake Me'rom to the foot of the Dead Sea is three times the length of the Dead Sea. 4. That from the foot of the Sea of Gal'i-lee to the head of the Dead Sea is once and a half the length of the Dead Sea.

BLACKBOARD OUTLINE

I. Na. Ca. Isr. Jud. Pal. II. Dim. Ca. 6,600. Pal. 12,000. C. L. 180. Jor. 25. D. S. 60. Jor. L. 160.	III. Wat. Med. Jor. Mer. Gal. De. IV. Nat. Div. M. P. Sh. M. R. J. V. E. T.-L. V. Mtns. Her. Leb. Tab. Gil. Car. Eb. Ger. Ol. Ne.
VI. Brks. Ze. Ar. Jab. Hie. Kid. Ch. Kis. VII. Pla. 1. <i>Sea. Pl.</i> Ga. Jop. Ces. Ty. 2. <i>Mtn. Reg.</i> Beer. Heb. Beth. Jer. Bet. She. Sam. Naz. 3. <i>Jor. Val.</i> Jor. Cap. Da. 4. <i>Ea. Tab.-La.</i> Bez. Ram. Mah.	

REVIEW QUESTIONS

Name nine mountains on the map of Pal'es-tine.
 State the location of each mountain.
 State a fact for which each mountain is celebrated.
 What are the characteristics of the brooks of Pal'es-tine?
 Name and locate the important brooks on the east of the Jor'dan.
 Name and locate the brooks on the west of the Jor'dan.
 Name and locate four places on the Maritime Plain.
 Name and locate eight places in the Mountain Region.
 Name and locate three places in the Jor'dan Valley.
 Name and locate three places on the Eastern Table-land.

LESSON XV. THE LAND OF PAL'ES-TINE

PART III. POLITICAL DIVISIONS

Thus far we have considered the land of Pal'es-tine in its natural features. We now proceed to study its political divisions at various epochs of its history. A number of successive waves of migration and conquest have swept across this land, and all have left their traces upon it.

I. **Prehistoric Pal'es-tine** has an interest to the archæologist, but we pass it by with a glance. It is evident that before history began unknown and strange races occupied this land. Note some of their names in Gen. 14. 5; Num. 13. 28; Deut. 2. 10-12, 20-23. A few individuals of these races were found long afterward (Deut. 3. 11; 1 Sam. 17. 4-7; 2 Sam. 21. 16-22).

II. **Patriarchal Pal'es-tine** (that is, Pal'es-tine before the conquest) was inhabited by races of Ham-it'ic origin, mostly descended from Ca'naan (Gen. 10. 15-19), though bearing different names.

1. The Seacoast Plain was occupied by the **Phi-lis'tines** on the south (Gen. 26. 1), the **Ca'naan-ites** in the center, near Mount Car'mel, and the **Zi-do'ni-ans**, or Phœ-ni'ci-ans, in the north.

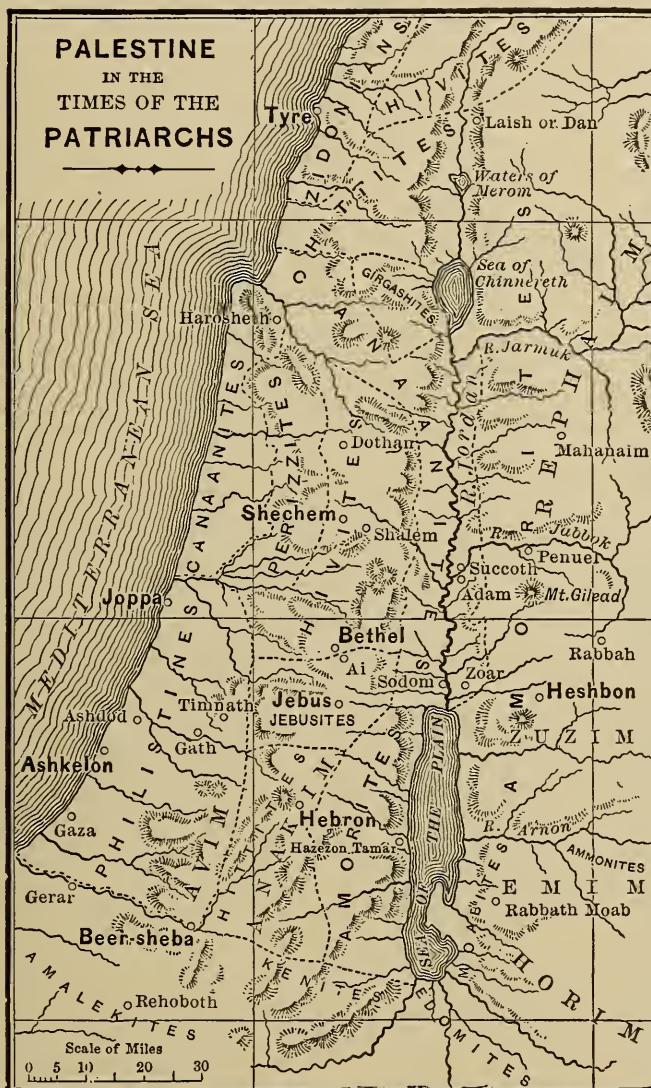
2. The Mountain Region was held by the **Am'o-rîtes** in the south, by the **Jeb'u-sites** near the site of Je-ru'sa-lem, by the **Hi'vetes** in the center of the land, and by the **Hit'tites** in the north (Num. 13. 29; Judg. 1. 21; Josh. 9. 1; 11. 19).

3. The Jor'dan Valley was held by the **Ca'naan-ites** (Num. 13. 29).

4. On the Eastern Table-land the **Mo'ab-ites** held the mountains east of the Dead Sea (Deut. 2. 9), the **Am'o-rîtes** between the rivers Ar'non and Hi'e-ro-max (Deut. 2. 24), and the **Ba'shan-ites** in the north (Deut. 3. 1-3).

III. **Tribal Pal'es-tine**, or Pal'es-tine as divided among the Twelve Tribes, following the conquest of the land by Josh'u-a. We divide these tribes into four groups.

1. *The Eastern Group*, beyond Jor'dan. (1) On the north Ma-nas'-seh East, half the tribe (Deut. 3. 13); (2) in the center, east of the



Jor'dan, Gad; (3) in the south, east of the northern half of the Dead Sea, Re'u'ben (Deut. 3. 16).

2. *The Southern Group*. (1) On the northwest Dan (Judg. 13. 25);

(2) on the northeast **Ben'ja-min** (Josh. 18. 11, 12); (3) in the center **Ju'dah** (Josh. 15. 1-5); (4) on the south, **Sim'e-on** (Josh. 19. 9).

3. *The Central Group.* This was allotted to a tribe and a half, both descended from Jo'seph. (1) The south-center, from the Jor'dan to the Med'i-ter-ra'ne-an, to **E'phra-im**. (2) The north-center, having the same east and west limits, to **Ma-nas'seh West**.

4. *The Northern Group.* These consisted of: (1) **Naph'ta-li** on the north (Josh. 19. 32); (2) **Zeb'u-lun** in the center (Josh. 19. 10); (3) **Is'sa-char** on the south (Josh. 19. 17); (4) **Ash'er** on the west (Josh. 19. 24).

It should be remembered that although all the land was divided among the Twelve Tribes, the Mountain Region only was actually possessed by them. The Is'ra-el-ites scarcely obtained a foothold upon the Seacoast Plain and the Jor'dan Valley during the time of the judges; they held it under control during the days of Da'vid and Sol'o-mon, but permitted the Ca'naan-ite and Phi'lis-tine people to inhabit it; and even in the New Testament period most of the lowland population were still heathen.

IV. Under the kings of Is'ra-el and Ju'dah **Regal Pa'l'es-tine** was divided into two kingdoms.

1. The kingdom of **Is'ra-el** included practically all the country north of Jer'i-cho and Beth'el, though the boundary line varied in different reigns (1 Kings 12. 19, 29). Mo'ab was also tributary to Is'ra-el (2 Kings 3. 4).

2. The kingdom of **Ju'dah** included the country west of the Dead Sea, with a supremacy over E'dom, south of the Dead Sea (1 Kings 12. 17; 2 Kings 8. 20).

V. **Provincial Pa'l'es-tine**, in the New Testament period, included five provinces, three on the west and two on the east of Jor'dan.

1. **Gal'i-lee** was the northern province on the west of Jor'dan (Matt. 4. 12).

2. **Sa-ma'ri-a** was a district rather than a province, since it had no political organization, but was attached to Ju-de'a. It was situated in the center of the land (John 4. 3, 4).

3. **Ju-de'a** was the principal province on the south (Matt. 2. 22).

4. **Pe-re'a** ("beyond") was on the east of Jor'dan, south of the river Hi'e-ro-max. It is called "Ju-de'a beyond Jor'dan" in Matt. 19. 1.

5. **Ba'shan** was the country north of the Hi'e-ro-max and east of the Jor'dan and Sea of Gal'i-lee. The name Ba'shan is not used in the New Testament, but the province was generally called "Phil'ip's tetrarchy" (Luke 3. 1).





KEY TO THE NUMBERS

I. Judah.	V. Ephraim.	X. Naphtali.
II. Simeon.	VI. Manasseh (W.).	XI. Manasseh (E.).
III. Benjamin.	VII. Issachar.	XII. Gad.
IV. Dan.	VIII. Zebulun.	XIII. Reuben.
	IX. Asher.	

BLACKBOARD OUTLINE

I. **Preh. Pal.**
 II. **Patr. Pal.** 1. Sea. P. Phil. Can. Zid. 2. M. R. Am.
 Jeb. Hiv. Hit. 3. J. V. Can. 4. E. T.-L. Mo.
 Am. Bash.
 III. **Tr. Pal.** 1. Ea. Gr. Man. E. Ga. Reu. 2. Sou. Gr. Da.
 Ben. Jud. Sim. 3. Cen. Gro. Eph. Man. W. 4. Nor.
 Gro. Nap. Zeb. Iss. Ash.
 IV. **Reg. Pal.** Isr. Jud.
 V. **Prov. Pal.** Gal. Sam. Jud. Per. Bash.

REVIEW QUESTIONS

What do we know of the prehistoric inhabitants of Pal'esi-ne?

From what race were the people who inhabited Pal'esi-ne in the time of the patriarchs?

What races lived on the Maritime Plain in the patriarchal era?

Who inhabited the Mountain Region at that time?

Who inhabited the Jor'dan Valley?

Who lived on the Eastern Table-land during the patriarchal period?

When was the land divided into twelve tribes?

Name and locate the Eastern Group of the tribes.

What were the tribes of the Southern Group, and where were they located?

What, and where, were the Central Group?

What were the Northern Group, and where were they located?

In what part of the land did the Is'ra-el-ites generally dwell?

What were the divisions of the land during the Regal period?

Name the five provinces, and locate them, in the New Testament.

LESSON XVI. REVIEW OF BIBLE GEOGRAPHY

I. Concerning the Old Testament world:

1. State its general location and dimensions.
2. Name and locate its six large bodies of water.
3. Name and locate its five great mountain ranges.
4. Name and describe its five important rivers.
5. State its three great natural divisions.
6. Name the lands in each division.
7. Name and locate nine of its principal places.

II. Concerning the New Testament works

1. Name and locate its important seas.
2. Name and locate five of its islands.

3. Name its five provinces in Eu'rope.
4. Name its three provinces in Af'ri-ca.
5. Name four of its provinces in A'si-a.
6. Name in order the fourteen provinces of A'si-a Mi'nor.
7. Name and locate twelve important places.

III. Concerning the Land of Pal'es-tine:

1. State and explain its names at different periods.
2. Give its dimensions.
3. Name and locate its larger bodies of water.
4. State its natural divisions.
5. Name its mountains, give their locations, and a fact about each.
6. Name its brooks, and state their locations.
7. Name the principal places, following the natural divisions of the land.
8. Name and locate the peoples of Pal'es-tine in the earlier periods.
9. State the names of the twelve tribes of Is'ra-el, and the location of each.
10. Name and bound its two kingdoms.
11. Name and locate the five provinces in the New Testament period.

PART IV

SIX LESSONS IN BIBLE INSTITUTIONS

- LESSON XVII. THE ALTAR AND ITS OFFERINGS.
- LESSON XVIII. THE TABERNACLE.
- LESSON XIX. THE TEMPLE.
- LESSON XX. THE SYNAGOGUE.
- LESSON XXI. THE SACRED YEAR.
- LESSON XXII. REVIEW.

LESSON XVII. THE ALTAR AND ITS OFFERINGS

As preparatory to the Christian Church, in the development of the divine purpose of redemption, we notice four great institutions, each related to the others, and all united in a progressive order. These are:

1. The Altar, the earliest institution for worship.
2. The Tabernacle, which was an outgrowth of the Altar.
3. The Temple, which was a development of the Tabernacle.
4. The Synagogue, which was supplementary to the Temple, and formed an important step toward the Church of Christ.

In studying the first of these religious institutions we notice—

I. The Altar. II. Its Offerings.

I. **The Altar.** 1. Its **universality**. There was scarcely a people in the ancient world without an altar. We find that the worship of every land and every religion was associated with altars. See allusions in Isa. 65. 3; 2 Kings 16. 10; Acts 17. 23 to altars outside of the Is'ra-el-ite faith.

2. Its **origin** is unknown, but it was early sanctioned by a divine approval of the worship connected with it (Gen. 4. 3, 4; 8. 20; 12. 8).

3. Its **material**—originally earth or unhewn stone. Where metal or wood was used it was merely for a covering, the true altar being of earth inside (Exod. 20. 24, 25).

4. Its **idea**—that of a meeting place between God and man, involving a sacrifice for sin.

5. Its **purpose**—to prefigure the cross whereon Christ died (1 Pet. 3. 18; Heb. 9. 22; John 1. 29).

II. Its Offerings, which were of five kinds, classified as follows:

1. **The Sin Offering.** (a) This regarded the worshiper as a sinner, and expressed the means of his reconciliation with God. (b) The offering consisted of an animal. (c) The animal was slain and burned without the camp. (d) Its blood was sprinkled on the altar of incense in the Holy Place (Lev. 4. 3-7).

2. **The Burnt Offering.** (a) This regarded the worshiper as already reconciled, and expressed his consecration to God. (b) It consisted of an animal, varied according to the ability of the worshiper. (c) The animal was slain and burned on the altar. (d) Its blood was poured out on the altar, a token that the life of the worshiper was given to God (Lev. 1. 2-9).

3. **The Trespass Offering.¹** (a) This represented the forgiveness of an actual transgression, whether to God or man, as distinguished from the condition of a sinner represented in the sin offering. (b) The offering consisted of an animal, generally a ram, though a poor person might bring some flour. (c) The animal was slain and burned on the altar. (d) The blood was poured out at the base of the altar (Lev. 5. 1-10).

4. **The Meat Offering.²** (a) This expressed the simple idea of thanksgiving to God. (b) It consisted of vegetable food. (c) The offering was divided between the altar and the priest; one part was burned on the altar, the other presented to the priest to be eaten by him as food (Lev. 2. 1-3).

5. **The Peace Offering.** (a) This expressed fellowship with God in the form of a feast. (b) It consisted of both animal and vegetable food. (c) The offering was divided into three parts: one part burned upon the altar, a second eaten by the priest, a third part eaten by the worshiper and his friends as a sacrificial supper. Thus God, the priest and the worshiper were all represented as taking a meal together.

BLACKBOARD OUTLINE

I. The Alt.	1. Univ.	2. Ori.	3. Mat.	4. Id.	5. Pur.
II. Off.					
1. Si. Off.	Sin. rec. G.	An.	Sl. bur.	Spr. alt. inc.	
2. Bu. Off.	Con. G.	An.	Sl. bur.	Pou. alt.	
3. Tre. Off.	For. trans.	An.	Sl. bur.	Pou. ba. alt.	
4. Me. Off.	Tha. Gd.	Veg.	Alt. pri.		
5. Pea. Off.	Fel. G.	An. Veg.	Alt. pr. wor.		

¹ Called in the Revised Version "guilt offering."

² This is called in the Revised Version "the meal offering;" that is, the offering to God of a meal to be eaten. It might be called "food offering."

REVIEW QUESTIONS

What is the purpose shown in all Bible history?
 Name the five great institutions for worship in the Bible.
 What shows the universality of the altar in connection with worship?
 What is said of the origin of the altar?
 Of what material were the earliest altars made?
 What was the religious idea in the altar?
 What prophetic purpose did the altar have?
 Name the five kinds of offerings.
 How did the sin offering regard the worshiper?
 What did the sin offering express?
 Of what did the sin offering consist?
 What was done with the offering?
 What was done with the blood?
 What was the design of the burnt offering?
 Of what did the burnt offering consist?
 What was done with the animal?
 What was done with the blood in the burnt offering?
 Wherein did the trespass offering differ from the sin offering?
 Of what did the trespass offering consist?
 What was done with the sacrifice?
 What did the meat offering express?
 Of what did it consist?
 How was the meat offering used?
 What was expressed by the peace offering?
 Of what did it consist?
 What was done with the peace offering?

LESSON XVIII. THE TABERNACLE

1. When the family of A'bra-ham grew into a people its unity was maintained by regarding the altar—and but one altar for all the Twelve Tribes—as the religious center of the nation.

2. To the thought of the altar as the meeting place with God was added the conception of God dwelling among his people in a sanctuary and receiving homage as the King of Is'ra-el (Exod. 25. 8).

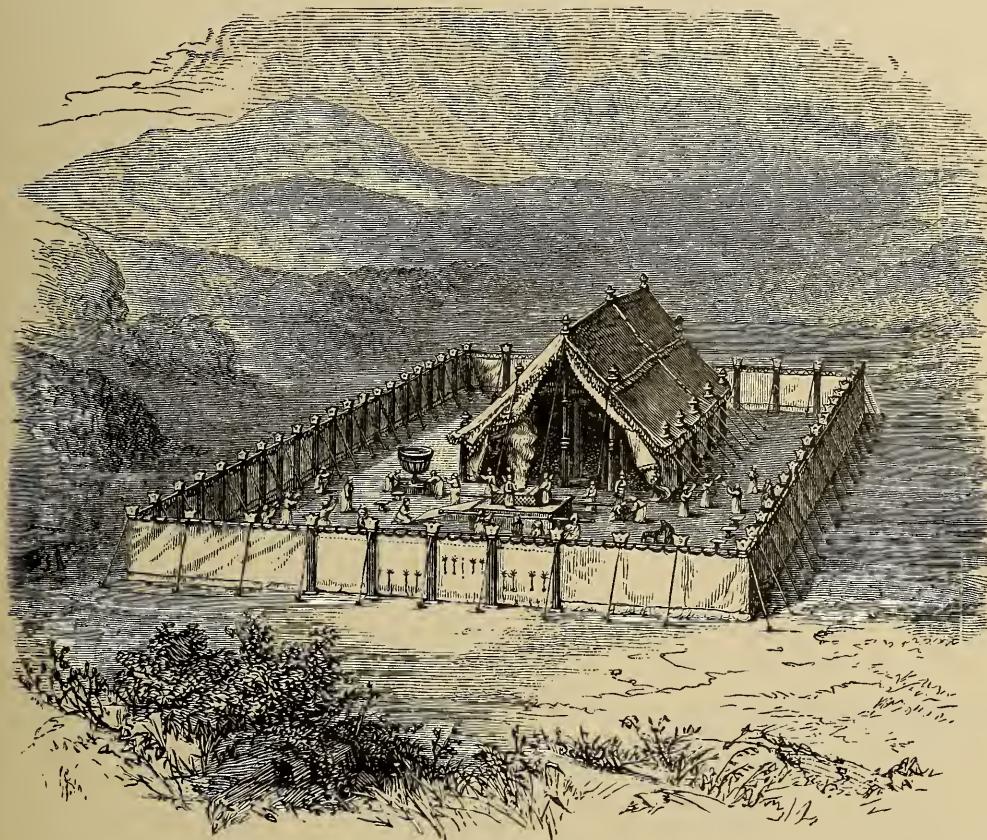
3. Thus the altar grew into the **Tabernacle**, which was the sanctuary where God was supposed to dwell in the midst of the camp. As was necessary among a wandering people, it was constructed of such materials as could be easily taken apart and carried on the march through the wilderness.

In considering the Tabernacle and its furniture we notice the following particulars:

I. **The Court**, an open square surrounded by curtains, one hundred

and fifty by seventy-five feet in extent, and occupying the center of the camp of Is'ra-el (Exod. 27. 9-13). In this stood the Altar, the Laver, and the Tabernacle itself.

II. **The Altar of Burnt Offerings** stood within the court, near its entrance. It was made of wood plated with "brass" (which is sup-



THE TABERNACLE.

posed to mean copper), was seven and one half feet square, and four and one half feet high. On this all the burnt sacrifices were offered (Exod. 27. 1; 40. 29), except the sin offering.

III. **The Laver** contained water for the sacrificial purifyings. It stood at the door of the tent, but its size and form are unknown (Exod. 30. 17-21).

IV. **The Tabernacle** itself was a tent forty-five feet long, fifteen feet

wide. Its walls were of boards, plated with gold, standing upright; its roof of three curtains, one laid above another. Whether there was a ridgepole or not is uncertain. [The cut on page 57 represents the former arrangement.] It was divided, by a veil across the interior, into two apartments, the Holy Place and the Holy of Holies (Exod. 36. 8-38).

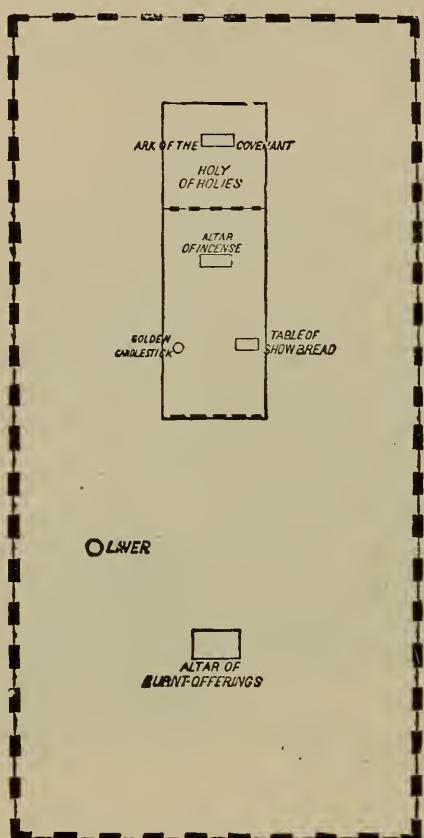


DIAGRAM SHOWING LOCATION OF THE OBJECTS WITHIN THE TABERNACLE COURT.

VIII. **The Altar of Incense** stood at the inner end of the Holy Place, near the veil; made of wood, covered with gold; a foot and a half square and three feet high. On it the incense was lighted by fire from the altar of burnt offering (Exod. 30. 1, 2).

IX. **The Holy of Holies** was the innermost and holiest room in the Tabernacle, into which the high priest alone entered on one day in each year (on the Day of

the Atonement). [The cut on page 57 represents the former arrangement.] It was divided, by a veil across the interior, into two apartments, the Holy Place and the Holy of Holies (Exod. 36. 8-38).

V. **The Holy Place** was the larger of the two rooms into which the tent was divided, being thirty feet long by fifteen wide. Into this the priest entered for the daily service. It contained the Candlestick, the Table, and the Altar of Incense (Heb. 9. 2).

VI. **The Candlestick** (more correctly, "lampstand") stood on the left side of one entering the Holy Place; made of gold, and bearing seven branches, each branch holding a lamp (Exod. 25. 31-37).

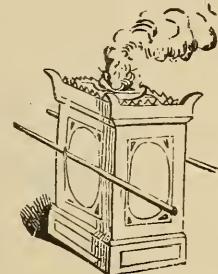
VII. **The Table** stood on the right of one entering the Holy Place, made of wood, covered with gold; three feet long, a foot and a half wide, two and one quarter feet high; contained twelve loaves of bread, called "the bread of the presence" (Exod. 37. 10, 11).



GOLDEN CANDLESTICK.

Atonement); in form a cube of fifteen feet. It contained only the Ark of the Covenant (Heb. 9. 3).

X. **The Ark of the Covenant** was a chest containing the stone tablets of the Commandments; made of wood, covered on the outside and inside with gold; three feet nine inches long, two feet three inches wide and high. Through gold rings on the sides were thrust the staves by which it was borne on the march. Its lid, on which stood two figures of the cherubim, was called "the mercy seat." On this the high priest sprinkled the blood on the Day of Atonement (Exod. 25. 17, 18; Heb. 9. 7).



ALTAR OF INCENSE.

BLACKBOARD OUTLINE

THE TABERNACLE	
I. Cou.	sq. 150. 75. (Al. Lav. Tab.)
II. Alt.	woo. br. $7\frac{1}{2}$. $4\frac{1}{2}$.
III. Lav.	do. ten.
IV. Tab.	45. 15. bds. cur. (H.P. H.H.)
V. Ho. Pl.	30. 15. (Can. Tab. Alt. Inc.)
VI. Can.	go. 7 bran.
VII. Tab.	3. $1\frac{1}{2}$. $2\frac{1}{4}$. 12 loa.
VIII. Alt. Inc.	woo. gol. $1\frac{1}{2}$. 3.
IX. Ho. Hol.	15. 15. 15. (Ar. Cov.)
X. Ar. Cov.	wo. go. 3,9. 2,3. "mer. se."

REVIEW QUESTIONS

How was the unity of the Is'ra-el-ite people maintained?
 What was the conception or thought in the Tabernacle?
 Why was it constructed of such materials?
 What was the court of the Tabernacle?
 What were the dimensions of the court?
 What stood in the court?
 What were the materials of the Altar of Burnt Offerings?
 What was the size of this altar?
 What was the laver, and where did it stand?
 What was the Tabernacle itself?
 Into what rooms was it divided?
 How was it covered?
 What were the dimensions of the Holy Place?
 What did the Holy Place contain?
 What was the form of the candlestick?

Where did the candlestick stand?
Of what was the Altar of Incense made?
What were its dimensions?
For what was this altar used?
What were the dimensions of the Holy of Holies?
What did the Holy of Holies contain?
Who alone entered this room, and how often?
What was the Ark of the Covenant?
What was the "mercy seat"?

LESSON XIX. THE TEMPLE

1. After the Is'ra-el-ites had become a settled people, and had been organized into a kingdom, the Tabernacle grew into a Temple, figuring the palace of Jehovah.

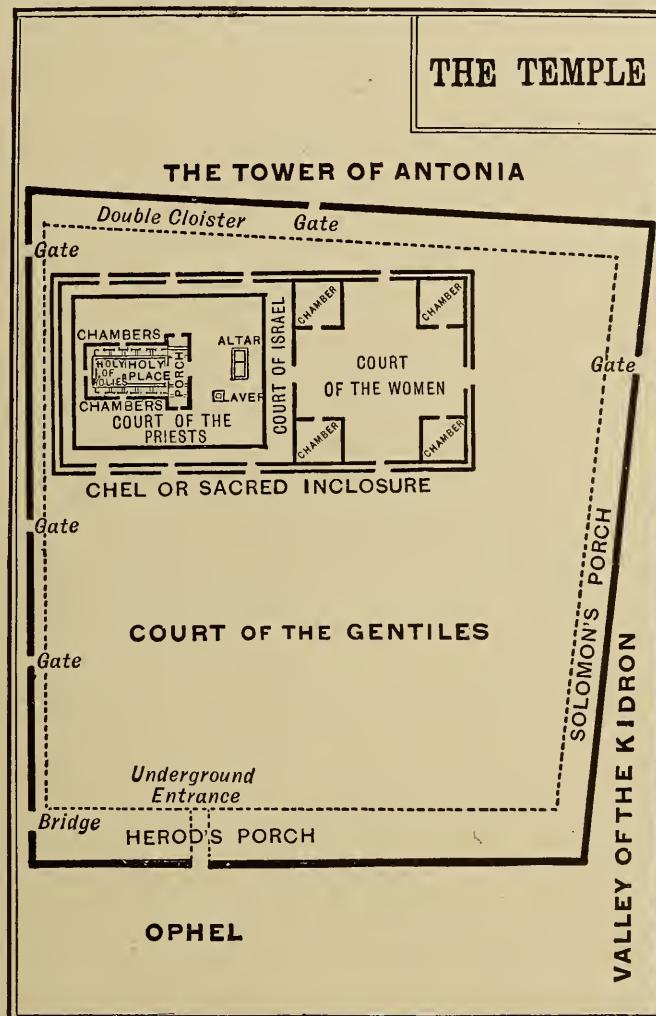
2. The first Temple was built by Sol'o-mon, on Mount Mo-ri'ah, about one thousand years before Christ. This was destroyed by Neb'u-chad-nez'zar, B. C. 587, but rebuilt under Ze-rub'ba-bel and finished B. C. 515. This became dilapidated, and its restoration was begun under Her'od the Great, B. C. 20. It was not fully completed until A. D. 65, only five years before its final destruction.

3. The three Temples were according to the same general plan, but differing in details. The last Temple, standing in the time of Christ, is the one of which we know the most, and the one which we describe briefly.

I. **The Court of the Gentiles** was a quadrangle, about one thousand feet on each side (nine hundred and ninety north, one thousand east, nine hundred and ten south, one thousand and sixty west). North was the tower of An-to'ni-a; east, the valley of the Kid'ron; south, the district O'phel; west, the valley of the Ty-ro'pœ-on, and, beyond it, Mount Zi'on. On the eastern wall rose a corridor, Sol'o-mon's Porch; on the southern, another, Her'od's Porch. It was paved with marble, and on its open space was a market. It had six gates, one each on north, east, and south, and three on the west, leading to the city. Into this court Gen'tiles were permitted to enter. (See allusions in Acts 21. 29; 3. 11; John 2. 14-16).

II. **The Chel** [pronounced *Kel*], or Sacred Inclosure, occupied the northwest corner of the Court of the Gen'tiles. It was a raised platform, containing the sacred buildings, eight feet above the level of the court, measuring six hundred and thirty feet from east to west by three hundred from north to south. Its outer wall was a lattice in stone, called Soreg, "interwoven," containing inscriptions in many languages,

warning Gen'tiles not to enter on pain of death (Acts 21. 28, 29). This Chel was a terrace twenty-four feet wide, around an inner wall from forty to sixty feet high. It was entered by nine stairways, four on the north, one on the east, and four on the south.



III. The **Court of the Women** occupied the eastern end of the Sacred Inclosure. It was a square, two hundred and forty feet on each side; its floor three feet higher than the platform of the Chel; surrounded by high walls; entered by four gates, one on each side. The one on the

east was the Gate Beautiful (Acts 3. 2), that on the west the Gate Ni-ca'nor. The court was open to the sky, as were also the four rooms, one in each corner, each sixty feet square. The one on the northwest was used for the ceremony of cleansing the leper (Matt. 8. 4); northeast, for storage of wood; southeast, for the ceremonies of the Naz'a-rite's vow (Acts 21. 23-26); southwest, for the storage of oil. The court had a gallery from which women could view the sacrifices; hence its name. It was also called "the Treasury," from the gift boxes fastened upon its walls (Mark 12. 41, 42; John 8. 20).

IV. **The Court of Is'ra-el**, or Men's Court, occupied the western end of the Chel, and was a corridor surrounding the Court of the Priests. It was ten feet higher than the level of the Women's Court; three hundred and twenty feet long from east to west, and two hundred and forty from north to south. The corridor was sixteen feet wide on the north and south, and twenty-four feet on the east and west. It was the place where the men stood to witness the sacrifices. Its outer wall was thick and high; within it was separated from the Court of the Priests by a railing. It had three gates on the north, one on the east, and three on the south. On the southeastern corner was the meeting room of the San-hee'drin, or Great Council of the Jews.

V. **The Court of the Priests** was a platform within the Court of Is'ra-el, raised three feet above it; about two hundred and eighty feet long by two hundred wide. Upon it stood the Altar, the Laver, and the Temple building. The Altar probably stood on the rough rock which lies under the dome of the Mosque of O'mar and gives its name, "The Dome of the Rock," to the building.

VI. **The Temple building**, or House of the Lord, consisted of four parts.

1. *The Porch* was the vestibule in front, forming a tower one hundred and twenty feet high.

2. *The Holy Place* was thirty feet wide and sixty feet long, having each of its dimensions double those in the tabernacle, and containing the Candlestick, the Table, and the Altar of Incense.

3. *The Holy of Holies* was a cube of thirty feet on each side, separated from the Holy Place by a double veil three inches apart. As there was no Ark of the Covenant it contained only a block of marble, on which the blood was sprinkled on the Day of Atonement.

4. *The Chambers* were rooms for the priests during their service at the Temple. They were situated around the building, but separate from it, and were three stories high. In one of these rooms each priest lived in turn for about two weeks in each year.

BLACKBOARD OUTLINE

Tem. Sol. 1,000. Zer. 515. Her. B. C. 20.
 I. Cou. Gen. 1,000. N. An. E. Val. Kid. S. Op. W. Val.
 Tyr. Sol. Por. Her. Por.
 II. Chel. 8. 630. 300. 24. Soreg. 9 stair.
 III. Cou. Wom. 240 sq. 4 ga. 4 rooms. N. W. Iep. N. E.
 woo. S. E. Naz. vow. S. W. oil. Gal. Treas.
 IV. Cou. Isr. 10. 320. 240. 16. 24. Sanh.
 V. Cou. Pri. 3. 280. 200. Alt. Lav. Tem.
 VI. Tem. buil. Por. 120. Ho. Pl. 30. 60. Hol. Hol. 30.

REVIEW QUESTIONS

How did the Tabernacle become a Temple?
 Name the three Temples, their builders, and the date of each.
 Name the six parts of the Temple in the time of Christ.
 What was the form of the Court of the Gen'tiles?
 Give the boundaries of this court.
 What two porches stood beside it?
 How many gates did it have, and where were they?
 What was the name of the court, or sacred inclosure, within that of the Gen'tiles?
 What were its dimensions?
 What was the character of this court?
 What entrances led to it?
 Who were excluded from it?
 Locate and describe the Court of the Women.
 How was it entered?
 What rooms were in its corners?
 By what other name was it called?
 Why was it called the "Court of the Women"?
 What court was next to that of the women?
 Describe this court.
 How was it separated from the other courts?
 What stood in one of its corners?
 What was the Court of the Priests?
 What were its dimensions?
 What stood in this court?
 Where did the altar stand?
 Name the four parts of the Temple building.
 Describe the porch of the Temple.
 Describe the Holy Place.
 Describe the Holy of Holies.
 What took the place of the Ark in this Temple?
 Describe the chambers.

LESSON XX. THE SYNAGOGUE

The synagogue forms an important link between the Church of the Old Testament and that of the New, and greatly aided in preparing the way for the Gospel.

I. Its Origin. The synagogue arose during the captivity, when the Temple was in ruins and the sacrifices were in abeyance. In the land of captivity the people of God met for worship and fellowship, and out of their meeting grew the synagogue, a word meaning "a coming together." It is believed that the institution was organized as a part of the Jewish system by Ezra, B. C. 440.

II. Its Universality. There was but one temple, standing on Mount Mo-ri'ah, and only those who journeyed thither could attend its services. But the synagogue was in every place where the Jews dwelt, both in Pal'es-tine and throughout the world. Wherever ten Jew'ish heads of families could be found there a synagogue would be established. There were four hundred and sixty synagogues in Je-ru'sa-lem; and every nationality of Jews had its own (Acts 6. 9).

III. The Place of Meeting. This might be a building erected for the purpose, or a hired room, or even a place in the open air (Acts 16. 13). This meeting place was employed for secular as well as religious uses. Courts were held in it, and sentence was administered (Acts 22. 19), and sometimes a school for teaching the law was held in it. Thus the synagogue became a center of local influence.

IV. Its Arrangement. Every ancient synagogue contained:

1. *An "ark,"* which was the chest for the sacred rolls, and stood in the end of the building toward Je-ru'sa-lem.
2. *Chief seats,* elevated, near and around the "ark," for the elders and leading men (Matt. 23. 6).
3. A desk for the reader standing upon a platform.
4. Places for the worshipers, carefully graded according to rank, the Gen'tile visitors having seats near the door of entrance.
5. A lattice gallery where women could worship without being seen.

V. Its Officers. These were:

1. Three *rulers of the synagogue*, who directed the worship, managed the business details, and possessed a limited judicial authority over the Jews in the district (Mark 5. 22; Acts 13. 15). One of these was the presiding officer, and called "*the ruler*."
2. The *chazzan* (Lukè 4. 20, "the minister"), who united the func-

tions of clerk, schoolmaster, sexton, and constable to administer sentence on offenders.

3. The *batlanim*, "men of ease," seven men who were chosen to act as a legal congregation, were pledged to be present at the regular services, and sometimes received a small fee for being present.

VI. Its Services. These were held on Saturday, Monday, and Thursday, and were conducted by the members in turn, several taking part in each service. They consisted of:

1. Forms of prayer, conducted by a leader, with responses by the worshipers.

2. Reading of selections from the law and the prophets, according to an appointed order (Acts 15. 21). The reading was in Hebrew, but it was translated, verse by verse, into the language of the people, whether Greek or Aramaic.

3. Exposition or comment upon the Scripture, in which any member might take part (Luke 4. 20, 21; Acts 13. 15, 16).

VII. Its Influence. It is easy to perceive how widely and how powerfully the results of such an institution would reach.

1. It perpetuated the worship of God and united the worshipers.

2. It supplied a more thoughtful and spiritual worship than the elaborate ritual of the Temple.

3. It promoted the study of the Old Testament Scriptures and made them thoroughly familiar to every Jew.

4. It attracted the devout and intelligent among the Gen'tiles, many of whom became worshipers of God, and were known as "proselytes of the gate" (Acts 10. 1, 2).

VIII. Its Preparation for the Gospel. It is evident that the apostles and early Christian teachers were greatly aided by the synagogue.

1. It furnished a *place*; for everywhere the Church began in the synagogue, even though it soon left it (Acts 13. 5; 18. 4; 19. 8).

2. It prepared a *people*; for the synagogue was attended by the earnest and thoughtful, both of Jews and Gen'tiles, who were thus made ready for the higher truths of the Gospel (Acts 13. 42, 43).

3. It supplied a *plan of service*; for it is evident that the early Christian worship was modeled, not on the ritual of the Temple, but on the simpler forms of the synagogue.

4. It gave a *system of organization*; for the government of the early Church was similar to, and doubtless suggested by, that of the synagogue.

BLACKBOARD OUTLINE

I. Ori.	Cap.	Ez.	B. C.	440.
II. Univ.	10 fam.	460	Jer.	
III. Pl. Meet.	Buil.	room.	open.	sec. rel. sch.
IV. Arr.	1. Ark.	2. Ch. se.	3. Des.	4. Pla. wor. 5. Lat. gal.
V. Off.	1. Rul.	2. Chaz.	3. Batl.	
VI. Serv.	1. Pr.	2. Re.	3. Exp.	
VII. Inf.	1. Per. wor.	2. Tho. wor.	3. St. O. T.	4. Dev. Gen.
VIII. Prep. Gosp.	1. Pl.	2. Peo.	3. Ser.	4. Org.

REVIEW QUESTIONS

Between what two institutions was the synagogue a link or connection?
 How did the synagogue originate?
 Who gave it definite organization?
 Wherein did it differ in location from the Temple?
 Where were synagogues formed?
 How many were in Je-ru'sa-lem?
 What buildings and places were used for the service of the synagogue?
 To what secular uses also were these put?
 What were the arrangements of the synagogue?
 Where did the women worship?
 What was the "ark" in the synagogue?
 Who were the officers of the synagogue?
 Who was the *chazzan*?
 Who were the *baalanim*?
 What were the services of the synagogue?
 What influence did the synagogue exert?
 Whom did the synagogue benefit outside of the Jews?
 How did the synagogue prepare the way for the Gospel?

LESSON XXI. THE SACRED YEAR

I. Among the Is'ra-el-ites were certain institutions of worship observed at regular intervals of time, and which have been called **The Periodical Institutions**. These were:

1. **The Sabbath**, observed one day in seven; of which the root idea is the giving to God a portion of our time. See references in the Old Testament: Gen. 2. 3; Exod. 20. 8-11; Isa. 56. 2; 58. 13. In the New Testament we find the first day of the week gradually taking its place among the early Christians (Acts 20. 7; 1 Cor. 16. 2; Rev. 1. 10).

2. **The New Moon**, which was the opening day of each month; re-

garded as a sacred day, and celebrated with religious services (Num. 10. 10; 2 Kings 4. 23).

3. **The Seven Annual Solemnities**, the important occasions of the year, six feasts and one fast day.

4. **The Sabbatical Year.** One year in every seven was observed as a year of rest, and the ground was left untilled (Lev. 25. 2-7).

5. **The Year of Jubilee.** Once in fifty years the Is'ra-el-ites were commanded to give liberty to slaves, freedom to debtors, and general restitution of alienated inheritances (Lev. 25. 9, 10).

II. We take for special notice among these periodical institutions **the seven annual solemnities of the Sacred Year.**

These may be classified as:

1. **The Three Great Feasts**, Passover, Pentecost, and Tabernacles; all observed at the capital, and requiring the people to make annual pilgrimages to Je-ru'sa-lem.

2. **The Annual Fast**, the Day of Atonement.

3. **The Three Lesser Feasts**, Trumpets, Dedication, Purim. These were observed throughout the land, as well as at Je-ru'sa-lem.

With regard to each of these we will note: 1. Its time. 2. The event which it commemorated. 3. How it was observed.

1. **The Feast of Passover** (Luke 22. 1).

(a) Was held in the spring, on the fourteenth of the month Abib or Nisan, corresponding to parts of March and April (Exod. 12. 18).

(b) Commemorated the exodus from E'gypt (Exod. 12. 42).

(c) Observed with the eating of unleavened bread and the slain lamb (Exod. 12. 19-21).

2. **The Feast of Pen'te-cost** (Acts 2. 1).

(a) Was held early in the summer, on the fiftieth day after Passover, in the month Sivan, corresponding to May and June.

(b) Commemorated the giving of the law.¹ See Exod. 19. 1, 11.

(c) Observed by "first fruits" laid on the altar, with special sacrifices (Lev. 23. 15-21).

3. **The Feast of Tabernacles** (John 7. 2, 10).

(a) Held in the fall, after the ingathering of crops, from the 15th to 21st of the seventh month, Ethanim, corresponding to September and October (Lev. 23. 34).

(b) Commemorated the outdoor life of the wilderness (Lev. 23. 43).

(c) Observed by living in huts or booths, and by special sacrifices (Lev. 23. 35-42).

¹ According to Josephus; the fact is not stated in the Bible.

4. **The Day of Atonement**, the only fast required by the Jew'ish law.

- (a) Held in the fall, on the tenth day of the month Ethanim (Lev. 23. 27), five days before the Feast of Tabernacles.
- (b) Showing the sinner's reconciliation with God.
- (c) On this day only in the year the high priest entered the Holy of Holies (Exod. 30. 10).

5. **The Feast of Trumpets.**

- (a) Held on the first day of the seventh month, Ethanim, corresponding to September or October (Lev. 23. 24).
- (b) This feast recognized the "New Year Day" of the civil year.¹
- (c) It was observed with the blowing of trumpets all through the land.

6. **The Feast of Dedication**, not named in the Old Testament. See John 10. 22.

- (a) This was held in the winter, on the 25th of the month Chislev (or December), and for eight days thereafter.
- (b) It commemorated the reconsecration of the Temple by Ju'das Mac'ca-be'us, B. C. 166, after its defilement by the Syr'i-ans.
- (c) It was observed by a general illumination of Je-ru'sa-lem; hence often called "the feast of lights."

7. **The Feast of Pu'rím**, not named in the New Testament, unless it be referred to in John 5. 1.

- (a) Held in the early spring, 14th and 15th of the month Adar—March (Esth. 9. 21).
- (b) Commemorating Queen Es'ther's deliverance of the Jéw'ish people (Esth. 9. 22-26).
- (c) Observed with general feasting and rejoicing.

BLACKBOARD OUTLINE

I. Per. Inst.		1. Sab.	2. Ne.	Mo.	3. Sev.	Ann.	Sol.
		4. Sab.	Ye.	5. Ye.	Jub.		
II. Sac. Yea.							
1. Gr. Fe.		1. Pass.	spr.	ex.	Eg.	sla.	la.
2. Ann. Fa.		2. Pen.	sum.	giv.	la.	fir.	fru.
3. Les. Fe.		3. Tab.	fal.	lif.	wil.	liv.	huts.
		4. Day.	At.	fal.	sin.	rec.	pr. H. Hol.
		5. Trum.	fal.	N.	Ye.	bl.	trum.
		6. Ded.	win.	rec.	Tem.	ill.	Jer.
		7. Pur.	spr.	Esth.	del.	fea.	rej.

¹ The ecclesiastical year began with the month Abib or Nisan in the spring; the civil year with the month Ethanim in the fall.

REVIEW QUESTIONS

What is meant by "periodical institutions"?

Name the five general periodical institutions of the Is'ra-el-ites.

What did the Sabbath commemorate?

What were the new moons?

How many times in the year were observed by the Is'ra-el-ites?

What was the Sabbatical Year?

What was the Year of Jubilee?

Name the three great feasts.

When was each great feast observed?

What did each feast commemorate?

How was each feast observed?

What took place on the Day of Atonement?

What did the Day of Atonement represent?

What were the three lesser feasts?

When was each observed?

What did each lesser feast commemorate?

How were these feasts observed?

LESSON XXII. REVIEW OF BIBLE INSTITUTIONS

- I. Name four great institutions preparatory to the Church.
- II. Concerning the Altar state: 1. Its use in ancient religions; 2. What is known as to its origin; 3. Its material; 4. Its idea; 5. Its prophetic purpose.
- III. Name the five offerings among the Is'ra-el-ites.
- IV. State concerning each offering: 1. What it represented; 2. Of what it consisted; 3. What was done with it.
- V. Show how the Altar grew into the Tabernacle.
- VI. State the various parts of the Tabernacle, its court and contents.
- VII. Name the three Temples, who built them, and what became of them.
- VIII. Describe the courts of Her'od's Temple.
- IX. Name the various parts of the Temple building, their dimensions and uses.
- X. State concerning the Synagogue: 1. Its origin; 2. Its locality; 3. The building or place of meeting; 4. Its arrangements; 5. Its officers; 6. Its services; 7. Its influence; 8. Its preparation for the Gospel.
- XI. Name and describe "the periodical institutions" of the Old Testament.
- XII. Name and describe the three great Feasts of the Jews.
- XIII. Explain the annual fast of the Jews.
- XIV. Name and explain the three lesser feasts.

PART V

THE PUPIL¹

LESSON	XXIII. THE LITTLE BEGINNERS.
LESSON	XXIV. THE PRIMARY PUPILS.
LESSON	XXV. THE JUNIOR PUPILS.
LESSON	XXVI. THE INTERMEDIATE PUPILS.
LESSON	XXVII. THE SENIOR STUDENTS.
LESSON	XXVIII. THE ADULT STUDENTS.
LESSON	XXIX. REVIEW.

LESSON XXIII. THE LITTLE BEGINNERS

The Sunday school is the only educational institution of our time which provides courses of study for all ages, from the little child of three to the patriarch of fourscore, and embraces them all in its membership. We shall classify the different departments of the school later, under the topic of "Organization"; but it is necessary to study the traits and needs of the pupil at each of the great divisions of his life. We begin with the youngest children in the Sunday school, the **Little Beginners**, from three to six years of age. This has been called "the age of instinct," or of action suggested by natural impulse, rather than by judgment or education.

I. **The Traits of the Little Beginners.** These have been carefully studied by specialists in child-nature, and have been classified as the following:

1. **Physical Growth.** Relatively to other periods, the *body grows faster* at this period than at any later time in life. Hence the body, even more than the mind, must be considered in teaching. *Food* must be given at regular and frequent intervals; the need of *exercise* must be recognized; *rest* must be provided. Hence also the *lessons* taught must be of the simplest nature; and the *memory* should not be taxed severely. [Note in the above paragraph concerning (1) Growth; (2) Food, exercise, rest; (3) Lessons; (4) Memory.]

¹ In the preparation of these lessons on the Pupil the author wishes to acknowledge his indebtedness to the "Charts of Childhood and Adolescence," prepared by Professor Edward P. St. John, of the Hartford School of Religious Pedagogy; also to "The Pedagogical Bible School," by Samuel B. Haslett. Many other works have been consulted, but these have been found most useful.

2. **Play-Instinct.** All children are fond of play, but at no other time does the child play so constantly. The *demand* for amusement is often perplexing to parents; and the kindergarten with its plays becomes a great aid. The plays of this period, when the child is left to itself, are not often games, but generally the *imitation* of older people, doing as mother or father or the older children do. A characteristic of the period is apt to be *solitary* playing, rather than in games requiring association with others; for example, two little children with blocks will not build one house together, but each will build his own. There is apt to be an *apparent selfishness*, each child wishing to have his own property rights to chair, blocks, doll, etc., recognized. The real reason for this is that he is too young to understand "lending" or "coöperation with others. [Note (1) Demand for play; (2) Imitation; (3) Solitary; (4) Apparent selfishness.]

3. **A Strong Imagination** is another trait—A stick or a bundle of rags will make "a real baby"; a chair becomes "a truly horse." The world of the imagination is a *real world* to the child. Hence, he is *fond of stories*, without any special interest in facts, scarcely asking whether the story is true or fictitious. The wise parent or teacher will keep in mind a store of stories for the little children. [Note (1) Imaginary world; (2) Fond of stories.]

4. **Restlessness** or desire for change is another marked trait. The little child cannot stay long in one position; he leaves one toy for another, strewing the room with discarded playthings. He turns from one subject of interest to another with surprising rapidity. His attention is easily diverted; he lacks perseverance and cannot continue long on one line.

5. **Dependence.** The little child clings closely to its mother or its kindergarten teacher. It expects to be cared for, and looks up to older people with absolute trust and confidence.

II. Hints concerning the Teaching of the Little Beginners.

1. If possible, a **separate room** should be provided, even apart from the Primary Department, so that the frequent changes in the program, the marches, and the motion-songs will not interrupt others. In most Sunday schools, however, the Beginners form the lowest grade of the Primary Department, and meet in the same room.

2. Classes may be of **both sexes together**. Little children are unconscious of the distinctions of sex; the boys and girls play together, and they may be in classes together. It is desirable that the class should be seated upon little chairs, so that each pupil can have a chair to himself.

3. **Activity** should be **directed**, not repressed, by exercises, motion-songs, marchings, etc., the children taking part in frequent movements. The program at any given session should have frequent changes, in order not to weary the little ones by keeping their attention long on one subject.

4. **Lessons** should be **short**, and in the form of **stories**. The lesson may be a *nature story*, showing our Father's care for all his creatures; or a *Bible story*, telling of human life. But *pathetic* or sanguinary facts should be *avoided* or passed over lightly. The vocabulary of the little ones is limited, hence stories should be *told* very *simply*. [Note (1) Stories: Nature, Bible; (2) Pathetic, avoided; (3) Told simply.]

5. **Memory lessons** should be *few* and *brief*; some very simple verses about childhood, God's love, and love to God, the Lord's Prayer, some songs of childhood, etc. Leave the creed and catechisms to later periods.

6. The **moral and religious teaching** should be about God our Father, and Jesus his Son our Lord. The little child in his dependence upon his earthly father and mother can readily be taught to look up to God as his Father in heaven, and to follow the example of parent and teacher in offering his little prayer to God. Imitation of the outward form will by degrees awaken the child to the inward reality of religion.

BLACKBOARD OUTLINE

I. Trai. Lit. Beg. 1. Phys. Gro. (1) Gr. (2) Foo. Ex. Re. (3) Less. (4) Mem. 2. Pl. inst. (1) Dem. (2) Im. (3) Sol. (4) App. self. 3. Str. Imag. (1) Im. wor. (2) Fo. stor. 4. Rest. 5. Dep.	II. Hints. 1. Sep. Roo. 2. Sex. tog. 3. Act. dir. 4. Les. sh. (1) Sto. nat. Bib. (2) Avoi. path. (3) Tol sim.
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REVIEW QUESTIONS

Wherein does the Sunday School differ in its plans from all other schools?

Who are meant by "the little beginners" in Sunday School?

Name five traits of those little children?

What are the facts about the body?

What is said of food, exercise, and rest?

What lessons should be taught?

How should the memory be treated?

What are the traits of the plays of little children?

How is apparent selfishness explained?

How does the imagination affect the child?

How is restlessness shown?

What is said of the child's dependence?

Why should a separate room be provided?
Should the sexes be separated in classes?
How should activity be recognized?
What kind of lessons should be taught?
What should be taught as memory lessons?
What moral and religious teachings should be given?

LESSON XXIV. THE PRIMARY PUPILS

At about the age of six years a gradual change comes over the child; and from six to eight or nine years it should belong to what is known as the Primary Grade in the Sunday school.

I. Let us ascertain the most important **Facts** with regard to the Primary pupils.

1. The most prominent fact, and one which brings great results, is the beginning of **school age**. There may have been a preparation for this stage in the kindergarten, but in that institution school life has been merely "play," although play wisely directed. Now school becomes *study*, with definite tasks and lessons to learn, requiring effort. With school the *influence of the teacher* is felt, assuming a large part of the power hitherto held by the parent. The little pupil finds that there are worlds of knowledge held by the teacher; and the wise teacher holds a high place in the love and respect of the child. Besides association with the teacher comes also *association with other children*. They learn to play together, to study together, to form friendships, to have their own characters modified by contact with each other. [Note (1) Study; (2) Influence of teacher; (3) Association.]

2. **Increase of mental power** is another trait. The *brain* grows during this period far more than afterward; and grows not only in size, but in definiteness and quality of material. The *vocabulary* of the child is greatly enlarged. Its *perceptions* are active, but not as yet accurate and precise. The child is still under the influence of the *imagination*, though less actively than before; and still fond of *stories*, but begins to recognize the difference between the true and the fictitious. [Note (1) Brain; (2) Vocabulary; (3) Perceptions; (4) Imagination; (5) Stories.]

3. This is the **question age**. The *senses* are active, and their impressions vivid; the mind is alert; and the world is before the child. It sees with open eyes, hears with open ears, and *inquires* with insatiable curiosity. The wise parent and teacher will try to *answer* the ques-

tions of the child; but will not pretend to a knowledge which he does not possess. [Note (1) Senses; (2) Inquiries; (3) Answers.]

4. This is also the **habit-forming age**. It has been declared that more of the enduring habits of life are fixed now than at any other period. Even in old age the grooves of life and conduct that have been worn in childhood continue. More than one man, after years of wandering from the simple belief of childhood, has returned to it in maturer years.

5. It is an age of **candor** and sincerity. There is an artless simplicity about the child at this period. Its nature is open and frank; and it expresses its youthful opinions with an honesty which is sometimes embarrassing to older people, who may have opinions as decided, but have learned worldly wisdom in the expression of them.

6. It is an age of **the emotions**. Love, joy, sympathy are strongly felt and freely expressed. The child is susceptible to kindness, feels a love for those who show interest in it, and is not ashamed to manifest its affection, as it is apt to become at a later period. One element of fascination and delight in primary teaching is the love for the teacher shown by the children.

7. It is an age of **faith**. The child believes without question in an unseen Being, the good God of whom the mother and the teacher speak, and to whom the father prays with the family. And the child's belief in God is real and vivid. He may have too human a conception of God's nature, but he will gradually grow into a higher and more intellectual vision. When rightly trained he is apt to enjoy religious services, especially when they are adapted to his age, as in the Primary class and the Junior Young People's Society.

II. Hints concerning Management and Teaching of the Primary Pupils. In an outline, details cannot be given; for full directions of organization, management, and teaching, works on the special subject should be consulted.

1. The **teachers** of this grade should generally be **women**, possessing a love of children and patience with them; a knowledge of the Bible, and wisdom in adapting it to the mind of childhood.

2. If possible, the class should meet in a **separate room**, entirely apart from the main school, with its own opening and closing exercises, and its own program.

3. Its **organization** should include a Primary Superintendent, Assistant Superintendent, Secretary and Treasurer (one person holding both offices, if desirable), and Pianist or musical leader; with as many teachers as may be needed, giving to each teacher about six pupils.

4. The department should be graded into **three sections** or subdivisions, for children of six, seven, and eight years respectively; allowance being made for children who are either advanced or backward in mental condition, with promotions from class to class each year. Boys and girls may be classed together; except that in the upper or "eight years' class" they may be separated if convenient, provided the number in the class be sufficient.

5. The **teaching** should be partly in the classes by the teachers, partly by the Primary Superintendent to the children collectively.

6. In this department the children should be **taught**, and should be expected to learn, not merely to listen to stories. Questions should be asked, and reviews given; and a beginning should be made in real Bible instruction.

7. In addition to the regular lesson, **supplemental lessons** should be given according to a regular system; such as Psalm 23, the Ten Commandments, the Apostles' Creed and a few church hymns, and important passages of Scripture. Plans of graded supplemental lessons are supplied by the various state associations of the United States and provincial associations of Canada.

8. The **religious activity** of the child should be awakened. He should be taught to *pray*, not merely to say a prayer, but to express his own prayers; to *love God* and Jesus Christ as our Lord, living and watching over us; to live in communion with God, that is, to be conscious of *God's presence* and all-seeing eye without fear; to understand the principles of right and wrong, and always to *do right*; in other words, to be a *Christian child* now, without waiting for some future work of conversion. The best Christians are those who grow up from childhood in Christ. [Note (1) Prayer; (2) Love of God; (3) God's presence; (4) Do right; (5) Christian.]

BLACKBOARD OUTLINE

I. Facts. 1. Sch. ag. (1) Stu. (2) Inf. tea. (3) Asso. 2. Inc. men. pow. (1) Bra. (2) Voc. (3) Per. (4) Imag. (5) Sto. 3. Ques. ag. (1) Sen. (2) Inq. (3) Ans. 4. Hab. for. 5. Cand. 6. Emo. 7. Fai.	II. Hints. 1. Tea. 2. Sep. roo. 3. Org. 4. Sec. 5. Tea. 6. Tau. 7. Sup. Less. 8. Rel. act.
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REVIEW QUESTIONS

What ages are included in the Primary grade?

Name seven traits of pupils in this grade.

What are the effects of school life on little children?
What are the mental traits of this period?
How is this the question age of the pupil?
What shows that this is the habit-forming age?
What is said of the candor of little children?
How are the emotions manifested?
Wherein is this an age of faith?
What eight hints or suggestions are given to teachers of these pupils?
Who should be teachers of this grade?
Where should the Primary Department meet?
How should it be organized?
How many sections or subdivisions should it include? Should boys be classed with girls?
How should the teaching be given?
What in the way of study should be expected of the children?
What supplemental lessons should be taught?
How should the religious life of the child be promoted?

LESSON XXV. THE JUNIOR PUPILS

At the age of eight or nine a change comes gradually over the child's nature; and a new stage in its history begins. In relation to the Sunday school this stage is called the Junior period. That name for it has not been as yet unanimously adopted, but for the sake of uniformity it should be accepted. This important period in life lasts about four years, from eight or nine to twelve or thirteen. Both in entering and leaving it girls are apt to be a little in advance of boys; a girl at twelve being in mentality on a par with a boy at thirteen.

I. **The Traits of the Junior Period.** These are in strong contrast with the traits of the Primary age, and even stronger contrast with those of the period that follows the Junior. We consider them under the heads of physical, mental, social, moral, and religious characteristics; although some traits might be named under more than one head.

1. **Physical Traits.** These are so closely intertwined with the mental traits that it is sometimes difficult to separate them.

1.) There is a slower growth in the size of *body and brain*, but a strong development of both in strength and firmness of texture. This development shows its results upon both the body and the mind.

2.) Corresponding with increasing strength of muscle, nerve, and brain, there is a great increase of *physical activity*. The boy will run or walk farther and faster than the child. He enters upon games that require greater energy, like baseball,

and other hard sports. The tendency is to take risks, do adventurous exercises, live out of doors, etc. Girls also abound in life and activity, but in less vigorous forms.

2. **Mental Traits.** The brain may not be more active than in the earlier age, but its activity has greater definiteness and persistence.

- 1.) *Curiosity* is one strong trait at this period. It takes the form of an interest in facts. Boys in particular are apt to dislike "fairy tales" and stories of an impossible sort; but they are eager to acquire knowledge of facts, though as yet caring little for processes of thought or abstract ideas. History, biography of great men, stirring events and stories of adventure appeal to their minds.
- 2.) *Memory* is stronger, more accurate, and more retentive than at any other period. This is the time for memorizing and remembering. Those who have failed to learn Bible verses or Bible facts during this period will find the task doubly difficult later.
- 3.) *Arrangement of knowledge* is frequently manifested; learning the sequence of events in history; of locality in geography; of facts in biography, etc.
- 4.) *Love of reading* is also shown. The boy or girl for the first time now reads with ease and enjoyment, and the world of books is open. Many read with rapidity, a story or two each day, if they can obtain them. This trait will require wise guidance from parent and teacher.
- 5.) The trait of *acquisitiveness* shows itself in some odd forms, as a tendency for gathering and hoarding all sorts of things. The boy's pockets become a museum of curiosities; the girl's treasure box or drawer is not unlike it; postage stamps, stones, pictures of all kinds are collected. All this springs from the curiosity of the boy or girl.

3. **Social Traits.** These are also strongly marked at this period:

- 1.) The *sex instinct* first reveals itself in repulsion. Boys and girls no longer play together; but boys are with boys only, and girls with girls.
- 2.) *Friendships* arise between individuals of the same sex. Every boy has his mate who is his constant companion; and every girl also has her girl friend. These companions never tire of being together.
- 3.) *The club-spirit* begins; girls form societies; and boys form clubs and "gangs." Loyalty to the association must be

maintained, even though truth and morals are sometimes sacrificed.

4. There are also **moral traits** to be noted.
 - 1.) While this age is not always marked by strong conscientiousness or high principle in conduct, yet there is a clearly defined *moral sense*. The boy or girl sees more strongly than in earlier years the difference between right and wrong. To the primary child "right" is what he is told to do, and "wrong" is what is forbidden. But at the Junior age there is a clear distinction between right and wrong in themselves.
 - 2.) With this enlightenment rises a *sense of justice*, a demand for "fair play." The boy or girl is quick to perceive wrongs and to resent them; and also ready to respond to a demand for that which is right and just. This instinctive sense may become a power when guided by a wise parent or teacher.
5. **Religious Traits.** The religious spirit may be awakened, and should be awakened, during this period. It will not often be manifested in emotional states, or excited feelings, but will be shown in two ways.
 - 1.) In an *admiration for the heroic* and noble in Christian character, as for the great men and women of the Bible, for self-denying missionaries and active workers for Christ, and above all for Christ himself. The religious life of this period does not consist in believing certain doctrines, nor feeling certain emotions, but in obedience to Christ as Lord.
 - 2.) In a *willingness to work* for Christ and the Church. Give the Juniors something to do; and they are ready to take time and energy to do it, even when it requires self-denial for its accomplishment.

II. Hints concerning the Management and Teaching of Junior Pupils.

1. **Age of Promotion.** The time when a child should be transferred from the Primary to the Junior Department, though generally at eight or nine years, is not indicated so much by age as by mental development. When in the week-day school he begins to read in the Second Reader, and can read in the Bible without difficulty, he should be placed in the Junior Grade.
2. **Organization.** In most Sunday schools the Junior Department is divided into classes, each of about six pupils. They should never include more than eight pupils under one teacher. The boys and

girls should be placed in separate classes. Some think that young men should teach the boys and young women the girls; but this is by no means essential for this grade. The teachers should not be the same who have previously taught the same pupils in the Primary Grade. At every promotion to a new department the pupil should have a new teacher. There is a tendency in some of the best managed Sunday schools to have all the Juniors in one class, in a separate room, under one teacher or department superintendent. Where one able conductor, either lady or gentleman, can be found for this grade this is the better plan.

3. **Teaching.** In this grade the great facts of Bible history should be taught consecutively to the pupils. If the International Uniform Lessons are used throughout the school, emphasis should be laid on facts, places, and persons, and on character, rather than doctrinal teaching. But the Uniform Lesson should not occupy all the time of the teacher. It is imperative that supplemental work should be given, such as the names and order of the books in the Bible; the outline, however simple, of Bible history; the general outline of Bible geography; some selected portions of Scripture to be memorized; and the church catechism, in schools which supply a catechism. This may seem to require more time than the half-hour given to the lesson, but in the four years of this period it can be taught, and taught thoroughly. And with the vast majority of pupils it is "now or never"; for if these facts are not fixed in the memory by the age of twelve they never will be.

4. The **reading** of the pupil should not be neglected, for this is the reading age. The parent and the teacher should assist each other to see that good, healthful, uplifting books and papers are provided abundantly. The best way to keep evil reading from the boy or girl is to supply good literature.

5. The **religious teaching** for this period needs to be intelligent and sane. It should not embrace pathetic stories, nor highly drawn pictures of suffering, even of the sufferings of Christ; but it should emphasize the nobility of the Christian life, the example of Christ, and the rightfulness of his authority over our lives; the duty and the glory of self-denial and living for others. We must not look for deep spiritual emotions in our pupils, nor, generally, for radical transformations of character in boys and girls growing up in Christian homes. The will should be appealed to, and a decision for Christ should be expected before leaving the Junior grade. Many of the best all-around Christians in our churches have made this decision between

the ages of ten and twelve years; and more will as the adaptation of the Gospel to youth is more generally understood.

BLACKBOARD OUTLINE

I. Trai. Jun. Per. II. Hints.	1. Phys. (1) Bod. bra. (2) Phys. act. 2. Men. Trai. (1) Cur. (2) Men. (3) Arr. kno. (4) Read. (5) Acq. 3. Social (1) Sex. ins. (2) Frie. (3) Club. 4. Moral. (1) Mor. sen. (2) Just. 5. Rel. tra. (1) Adm. her. (2) Will. wor. tea.
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REVIEW QUESTIONS

What ages are included in the Junior period?
 What five general traits of the period are noted?
 What are the physical traits? How are they shown
 What are the mental traits? How are they shown
 What are the social traits? How are they shown?
 What moral traits are shown?
 How are religious traits shown?
 What five hints are given to teachers of this grade?
 At what age should children enter the Junior grade?
 How should the department be organized?
 What should be taught to pupils of this grade?
 What suggestions are given with reference to the pupil's reading?
 How should the teaching of religion be given?
 What religious traits should not be looked for?
 What traits in the child's religious life should be promoted?

LESSON XXVI. THE INTERMEDIATE PUPILS

I. Introductory.

1. Adolescence. The most radical change taking place in the entire life of man or woman is that known as "adolescence"—the transformation of the boy to a man, of the girl to a woman. It begins in the twelfth or thirteenth year, with girls generally a year earlier than with boys; and it is not fully accomplished until the twenty-fourth or twenty-fifth year. This period, therefore, from the twelfth to the twenty-fifth year, demands the most careful consideration.

2. Stages of Adolescence. The adolescent period of twelve years has been divided into three sub-periods or stages, each of about four years: early adolescence, or the stage of transition, from twelve to sixteen years of age; middle adolescence, from sixteen to twenty;

and later adolescence, or maturity, from twenty to twenty-four. In this chapter we study the first of these stages, early adolescence, the transition age from boy to young man, from girl to young woman.

3. The Intermediate Department. A name is needed for the section of the Sunday school including the pupils of these ages. Some have called it "the Youths' Department," but most of the progressive Sunday schools have adopted for it the name "Intermediate Department"; and the name is appropriate, because the stage of life itself is intermediate, between boyhood and young manhood, between girlhood and young womanhood. It is recommended that everywhere this section of the school be organized as the Intermediate Department.

II. Traits of the Intermediate Pupils. It is difficult to state the characteristics of young people in this stage with precise definitions, as they are so diverse, even opposed, in different individuals. More than any other period, the early adolescent stage is the time of exceptions to rule and of apparent contradictions.

1. Physical Traits. The change of physical condition does not often come in an orderly and symmetrical manner. The growth of body is rapid but uneven. Some parts of the physical system develop apparently at the expense of other parts. This is the awkward stage; and the awkwardness is often shown in manners not less than in appearance, by loud and unnecessary laughter, by crude jokes, by giggling, blushing, and a general lack of self-control.

2. Social Traits. The young people of this stage begin to have a consciousness of sex and its distinctions. At the opening of the period they are mutually repellent, boys and girls having no desire for companionship with each other. Girls seek after the traits that are feminine, boys admire those that are strongly masculine. Toward the close of the period, however, at fifteen or sixteen years of age, repulsion changes, sometimes suddenly, into attraction, and the young people of opposite sexes begin to take interest in each other and to associate.

3. Energy. There is a fervor and intensity of youth; but its manifestation in different persons may be strongly contrasted. Among boys two distinct types arise, the *active* and the *sedentary*. One type demands outdoor life, seeks vigorous games, craves adventure and exploit. The other type is just as ardent, but chooses the mind as its field of action, becomes a diligent reader, seeks to excel in the class room, loves heroism, but prefers to read about it. The same trait appears in girls, but with different expression. Some girls

manifest a taste for the work of the household and the garden, for nature study, for roaming in the fields; others seek a more quiet life among books, and shine in the class at school.

4. **Self-consciousness.** There is at this period a marked recognition of personality. Early adolescence is apt to be strongly egoistic, brooding, introspective, thinking much about self. In right lines this becomes a proper self-respect, developing into strength of character. But, on one side, it may run into self-depreciation and morbid distrust of self, making the youth of either sex not only retiring, but solitary and melancholy. Or, on the other hand, there may be inordinate vanity and self-conceit, looking with contempt upon the family and on society in general. Or these traits of self-depreciation and self-appreciation may take turns in the same individual consciousness.

5. **Romance.** Every youth lives in two lives, often widely apart, the life of the real and the life of the ideal. The real life may be of home, school, shop, and street. But there is always going on another life of an ideal world, a life of aspiration, ambition, and romance. The books that appeal to the adolescent at this stage are those of adventure and wild life; of heroism and noble effort; of travel and war. Stories of romantic love begin now to interest the young people. Nothing is too high, too vast, or too improbable for the dreams of youth. Their ideals may be crude and mistaken; they may admire the champion of the pugilistic ring, the pirate, the Indian-fighter; but their interest is always in those who either in evil or in good are somewhat heroic.

6. **Independence.** The mingling of self-consciousness and of romance in the youthful spirit breeds a restlessness under authority. Hitherto the commands of parents and teachers have been followed without much questioning; but now the youth begins to think for himself, to form his own ideals, and to make his own rules. He resents control, and chafes under it. He longs to see the world for himself, to break away from restraint and conventional custom. This is the age when both boys and girls sometimes run away from home and seek for themselves new surroundings, from a wild impulse for freedom from constraint.

7. **Religious Awakening.** In the general upheaval of this period there is often a strong manifestation of the spiritual nature. Under the influence of parent, teacher, or pastor, or all combined, the heart of youth, reaching out for God, finds him, the great religious decision is made, and "conversion," more or less marked, takes place. Sta-

tistics show that more than half of those in our churches are brought in between twelve and sixteen years of age.

But if this is a hopeful period it also is a period of danger. The inquiring nature of youth may find no satisfactory answer to its questions. It may allow doubt to deepen into unbelief. Instead of turning to God it may turn *from* God, and may never come back to the simple faith of earlier years. The very possibilities of early adolescence for salvation show its possibility of loss that may be eternal.

III. Hints concerning Management and Teaching.

1. **The Department.** The young people between twelve and sixteen years of age should form a separate department in the Sunday school, to be known as the Intermediate Department. It is not necessary to have a room apart from the rest of the school, but there should be a separate organization and recognition of the grade.

2. **The Classes.** The pupils should be divided into small classes, with about six scholars (never more than eight) to one teacher. The pupils of this grade are restless, self-assertive, and sometimes difficult to control. Few teachers can manage at once more than six boys of these ages. And girls of the same stage require the same individual care.

3. **The Teacher** should be generally of the same sex as the class. Yet there are many exceptions to this rule. Often a lady will have remarkable influence over a class of boys. The teacher should possess a strong character, interest in youth, and sympathy with youth, infinite self-control, tact, and patience.

4. **The Teaching** should be in accord with the traits of the pupils. It should **recognize** their **self-consciousness**, guide it into self-respect, and avert it from becoming vanity. It should be **appreciative** rather than critical, avoiding fault-finding, and recognizing every effort at good work. It should hold up **high ideals** of character and life, and point to noble examples.

5. **The Lessons.** It is fortunate that so much of the Bible is historical and biographical, rather than doctrinal; for youth is the age that takes interest in heroic deeds and heroic people. As a supplemental series of lessons, the great biographies of the Bible should be taught; and also the heroic lives of missionaries and workers for Christ in all ages.

6. **The Social Life** of the class should be fostered. The teacher should keep in relation with his pupils outside of the school; calling upon them at their homes; meeting with them at his own home or elsewhere; accompanying them on out-of-door walks and talks; organ-

izing "club" or "King's Daughters" or some association for practical work. The teacher should be the friend of his scholars, winning their confidence and rewarding it.

7. **The Christian Life.** Of all the periods in life, this is the one most important for the beginning of the Christian life; because, if it is passed without coming to Christ, the probabilities against such decision are greatly increased. The supreme object of the superintendent, teacher, pastor, and parent should be to lead the scholar to a definite decision, to personal faith, to an open confession, to union with the church, and to a complete Christian character.

BLACKBOARD OUTLINE

I. Intro. 1. Adol. 2. Stag. adol. 3. Int. dep. II. Tra. Int. Pu. 1. Phys. Tra. 2. Soc. tra. 3. Ener. 4. Self-con. 5. Rom. 6. Ind. 7. Rel. awak. III. Hints. 1. Dep. 2. Clas. 3. Tea. 4. Teach. 5. Less. 6. Soc. lif. 7. Chr. lif.
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REVIEW QUESTIONS

What is the change at the intermediate period called?
 At what ages does it begin?
 How long does it continue?
 What are its stages?
 At what ages do these stages come?
 What name should be applied to scholars during early adolescence?
 How are the traits of this period divided?
 What physical traits are shown?
 What are the relations of the sexes during this period?
 In what two forms does the energy of youth show itself?
 How is self-consciousness shown?
 What is said of the trait of romance?
 How is the spirit of independence shown?
 What are religious traits at this period?
 What are its dangers?
 How should the pupils of this grade be organized?
 Of what number should classes be formed?
 Should boys and girls be placed in the same classes?
 Who should be the teacher?
 With what should the teaching be in accord?
 What kind of lessons should be chosen?
 How may the social life be fostered?
 What religious aim should be kept in view?

LESSON XXVII. THE SENIOR STUDENTS

After the storm and stress of the early adolescence period gradually dawns the stronger and steadier and more even stage of middle adolescence. This period generally begins at about sixteen years of age and closes at about twenty, although neither its beginning nor ending is definitely marked by age. At the end of this stage the youth has become a man or woman, with traits which will only deepen as the years pass by. The members of the Sunday school, at this period of middle adolescence, from sixteen to twenty years of age, are known as the Senior Department.

I. Let us notice some of the **Traits of the Senior Students**, as distinguished from the Intermediates on one side, and the Adults on the other.

1. **Physical Traits.** During this period the body attains its full height and almost its greatest strength; the form rounds out to symmetry and beauty. In sculpture and painting the ideal types of strength and beauty are generally regarded as representing young men and women at about twenty years of age. The brain also reaches its full development of size, form, and texture, and will change but little during the rest of life. This is the age of the athlete in the games, and the enlistment of the soldier in the army.

2. **Mental Traits.** The sudden and violent changes in mental nature characterizing the preceding period gradually give place to a steady development of intellectual power. The young man now begins to make his plans for a lifework, and chooses his vocation, whether it be business, or handicraft, or the farm, or the office. He is less fickle in his ambitions than he was in the last stage, more certain in his powers, and more definite in his aims.

3. The **Social Traits** which began to arise at the close of the early adolescent period now become stronger and dominate the conduct. The young people of opposite sexes find their highest pleasure in association. This is the period of entering into society, of desire for parties and social gatherings where young men and young women are together. It is also the period of "falling in love," of strong attraction and devotion between individuals of opposite sexes. It is apt in this relation to be a period of inconstancy, of falling out of love as well as into it. The couple who are inseparable at seventeen will often have no interest in each other at nineteen.

4. **Ethical Traits.** At this period there is apt to appear a strong moral sense, especially in those who have received good training in

home, church, and Sunday school. Conscience speaks with power, and sways the life. The appeal may be made to principles and moral standards of character. But, on the other hand, this is more than any other period in life the age at which criminals are made. Where there are strong impulses, without the guidance of conscience, and without the sense of responsibility which comes with marriage and parenthood, there is imminent danger of open and abandoned wickedness. Read the newspapers, and note how often train-wreckers, burglars, thieves, rioters are young men under twenty years of age. In great cities the "gangs" of lawbreakers are composed of such young people, mobs and riots during strikes are led by them, and reformatories in every state are filled with them.

5. Religious Traits. Closely allied to the moral is the spiritual nature; one responding to the principle of right, the other to the call of God. At the opening of this period, between fifteen and seventeen years of age, there is a susceptibility to spiritual impressions; vows are made, conversions occur, and a strong religious as well as moral character may be developed. The best workers in the young people's societies appear during this stage; strong testimonies are given; earnest, self-denying efforts are made to win souls. Every endeavor should be given at this time to develop not only earnest Christians, but strong workers for Christ.

II. Hints concerning the Senior Department.

1. The Class. Classes in the Senior Department should generally be composed of young people of the same sex, young men and young ladies not being placed in the same classes. The classes may be larger than those of the Intermediate Department, because there is less restlessness and greater self-restraint. Where the Senior Department must meet in the same room with the rest of the school the classes may include ten or fifteen pupils, which are as many as can hear one teacher without disturbing the neighboring classes. If each class can have a room to itself, it may be of any size, even rising to the hundreds under one able teacher. The class should be organized as a society, with its own officers and board of directors; and it should have a voice in the selection of the teacher.

2. The Teacher. Generally, the teacher should be of the same sex as the class. Especially should the teacher in charge of the young men's class be a manly, earnest, cheerful, intelligent man. Yet instances are known where a good woman of mature years has made an admirable teacher of young men, and even more examples of a man succeeding as a teacher of young women. In this grade, far more than

in the earlier grades, the teacher should be a well-informed student of the Bible, able to answer the questions of intelligent and inquiring young people, and to lead them in the search for divine truth.

3. **The Lessons.** The teaching especially adapted to this period is that which presents a strong, heroic Christian character, as shown in the life and words of Christ; the fundamental principles of Christianity, as contained in the writings of the apostles, but presented from the practical rather than the doctrinal point of view; and the strong, sturdy types of righteousness found in the Old Testament. The teaching should make emphatic not only a good character, but the danger of sin and the necessity of personal salvation.

4. **The Aim** of the teacher should be definitely to bring to Christ those students in the class who have not already made profession of faith in him. This is of the highest importance, because if the young man or young woman passes the twentieth year without taking the step of consecration to Christ there is only a slight probability of a right decision later. Out of 6,641 Church members reporting, 5,596 professed conversion by the twentieth year, leaving only 1,045 who united with the Church after being twenty years of age. In other words, five sixths decided by the twentieth year, and only one sixth later. Every effort should be made to win the scholar to Christ before he passes from the Senior to the Adult Department.

5. **The Social Life** of scholars in this department should be provided for. If they do not find pleasant, healthful, and harmless social relations under the auspices of the Church, they will form associations and find enjoyments elsewhere which may prove their ruin. While undue laxity should not be sanctioned, yet all recreations which are not harmful should be encouraged; and young men and young women should meet each other frequently in social gatherings under the influence of the Church and the Sunday school. And a close watch should be kept upon worldly associations and worldly pleasures, and intelligent cautions should be given against them.

6. **Christian Work.** The activities of young people should be directed into channels of service for Christ, through the Young People's Society, the "Class Society," and the Church. Whatever will keep them busy in active effort for the kingdom of God will help to strengthen them against the wiles of Satan, and promote the building of a strong, complete, enduring Christian character.

BLACKBOARD OUTLINE

Mid. Adol. Sen. Dep. I. Trai. Sen. Stu. 1. Phys. 2. Men. 3. Soc. 4. Eth. 5. Rel. II. Hints. 1. Clas. 2. Tea. 3. Less. 4. Ai 5. Soc. Lif. 6. Chr. Wo.

REVIEW QUESTIONS

What period follows that of early adolescence?
 What are the ages of this period?
 What five classes of traits of the period are noted?
 What are the physical traits?
 What mental traits are shown?
 What social traits?
 What ethical or moral traits are shown?
 What great danger arises at this period?
 What are the religious traits?
 Of whom should the classes in this department be composed?
 How large should the classes be?
 Who should be chosen as teacher?
 What kind of lessons should be taught?
 What should be the aim of the teacher in his work?
 Why is this aim especially important with this period?
 Why is the social life of the scholar important?
 What kind of social life should be sought?
 How may work for Christ be promoted?

LESSON XXVIII. THE ADULT STUDENTS

I. Introductory.

1. **The Earliest Sunday Schools**, both in England and America, were designed only for children, and especially for children who were receiving no education, either religious or secular. For this reason the studies in the first Sunday schools embraced not only the Bible and religion, but such subjects as reading and writing. It was long after the beginning of the Sunday school movement that children of intelligent Christian families began to attend the Sunday school.

2. **The Bible School.** Later the true sphere of the Sunday school was gradually evolved, and the Bible became the one text-book, and the only text-book in the school. Not until the "uniform lesson" appeared did this conception take full possession of the Sunday school.

3. **The School for All Ages.** It was recognized that the old as well

as the young needed to study the Bible, and adult classes arose in many places. For years these classes were called "Bible Classes," as though other classes were not also studying the Bible. There is now a general acceptance of the view that the Sunday school is for all ages, from youngest to oldest. Nevertheless, this view, although accepted, has not been universally adopted. In most of our Sunday schools there is a large preponderance of younger scholars over the older. In an ideal Sunday school one quarter to one third of the membership should be above twenty years of age, and there are some schools where such a proportion may be found.

II. Hints concerning Organization and Management.

1. **The Adult Department.** In many schools all over sixteen years of age are organized together as the Senior Department. It is the better plan, however, to hold the young people from sixteen to twenty years of age as the Senior Department, and establish another grade for all above twenty years as the Adult Department. Their traits, needs, and instruction are all different from those of the young people, and it is not wise to group them together. It may be necessary for these two departments to meet in the same room, but separate rooms are preferable if they can be obtained.

2. **Organization.** The adult scholars should not form a separate school with their own officers, but they should form a department of the school, with a director, who shall rank as one of the Associate or Assistant Superintendents. In this department the scholars should have a voice in choosing their own director, subject to the authority of the governing board of the Sunday school, and also should, if possible, select their own teachers.

3. **Classes.** In a small Sunday school only one adult class, for both men and women, may be all that can be held. But a large Sunday school should provide a number of classes in order to meet the needs of different kinds of people. Some of these classes should be the following:

- 1.) *A Reserve Class*, from which teachers may be taken, either for temporary or permanent service. If the "uniform lesson" is followed this class should study the lesson a week in advance of the rest of the school.
- 2.) *A Teacher-training Class*, to be composed of those who are preparing to become teachers. These should study, not the uniform lesson, but a teacher-training or normal course, such as is provided in most denominations or state associations. When the course is completed the graduates should be trans-

ferred to the Reserve Class, to await opportunity of service as teachers.

3.) *Classes for Men and Women*, although these may be united, ladies and gentlemen together.

4.) *A Lecture Class* has been found successful in some schools, where the members are not expected to answer questions, but merely to listen to an intelligent speaker. In this class, however, there should be given an opportunity for those present to ask questions of the lecturer, or to state their own opinions on the subject. Lectures may be given upon the doctrines of the Church, on the relation of the Church to social questions, etc.

4. **Size of Classes.** Where all must meet in one room, not more than fifteen or twenty can meet as one class; but if separate rooms can be secured, as in model Sunday school buildings, the class may be as large as the room will allow.

5. **Teaching.** In these adult classes the teaching should be colloquial, the teacher and class freely conversing together. But certain principles should be observed:

1.) The authority and inspiration of the Scriptures should not be called in question. The Sunday school as an institution stands on the platform that the Bible contains the word of God; and no class should be turned into a debate between belief and unbelief.

2.) While inquiry and answer should be allowed, it is not wise to permit the conversation to run into a discussion between two persons arguing on opposite sides of a question. Opinions may be stated, but not protracted arguments. Too much talking by one or two persons, especially over unimportant subjects, will wreck a class.

3.) The conversation should be kept closely to the text of the lesson or the subject before the class. Too wide a range of discussion will lead away from the profitable to the unprofitable. The teacher should hold every speaker to the subject in hand. With a wise teacher and an intelligent class, the lesson on almost any subject may be made interesting.

6. **Social Relations.** Each class in the Adult Department should have from time to time social gatherings, "outings," etc., to promote acquaintance among the members. And the entire department should occasionally meet together for an evening, with suitable exercises, formal or informal.

BLACKBOARD OUTLINE

I. **Intro.** 1. Ear. S. S. 2. Bib. Sch. 3. Sch. for All. Ag.
 II. **Org. and Man.** 1. Ad. Dep. 2. Org. 3. Clas. (1) Res.
 (2) Tea. Trai. (3) Cl. M. and Wom. (4) Lec. Cl. 4. Siz.
 Cl. 5. Tea. 6. Soc. Rel.

REVIEW QUESTIONS

For what pupils were the earliest Sunday schools designed?
 What lessons were taught in these schools?
 What became the text-book?
 What ages of pupils should be members of the school?
 What should be the proportion between the older and younger scholars?
 What is the distinction between the Senior and Adult Departments?
 How should the adult scholars be organized?
 What should be the size of classes?
 What classes should be provided?
 What is the Reserve Class?
 What is the Teacher-training Class?
 Should the sexes be placed together in the same class?
 What is the lecture class?
 How should the teaching be conducted?
 What principles should be recognized in the teaching?
 How may the social life of the department be promoted?

LESSON XXIX. REVIEW

- I. Who are the Little Beginners in the Sunday school?
- II. What traits do the Beginners show?
- III. What suggestions regarding the teaching of the Beginners are given?
- IV. Who are the Primary pupils?
- V. What are the facts concerning children of the Primary age?
- VI. How should the work of the Primary Department be carried on?
- VII. Who are the Juniors?
- VIII. What are the traits of the Junior period?
- IX. How should the Junior Department be conducted?
- X. To what period in life do the Intermediate pupils belong?
- XI. What are the traits of the Intermediate period?

- XII. How should the Intermediate pupils be organized, managed, and taught?
- XIII. Who are the Senior students?
- XIV. What are the traits of the Senior students?
- XV. What hints are given concerning the teaching of the Senior students?
- XVI. How did the conception of an Adult Department of the Sunday school originate?
- XVII. How should the Adult Department be organized and conducted?

PART VI

THE SUNDAY SCHOOL TEACHER

LESSON	XXX.	THE TEACHER'S QUALIFICATIONS.
LESSON	XXXI.	THE TEACHER'S PREPARATION.
LESSON	XXXII.	PRINCIPLES OF TEACHING.
LESSON	XXXIII.	QUESTIONING.
LESSON	XXXIV.	ILLUSTRATION.
LESSON	XXXV.	REVIEW.

LESSON XXX. THE TEACHER'S QUALIFICATIONS

1. It is the divine order that in the winning of a soul to Christ some saved soul is the means of its salvation. Men are saved by men, not by systems of organization (2 Cor. 5. 19, 20; 1 Cor. 3. 6-9).

2. In the Sunday school work there must be a worker, for whom organizations are made, and without whom all organizations are useless. That worker is the **Sunday school teacher**, upon whose individual fidelity depends the success of the cause.

3. For the Sunday school teacher certain **qualifications** are necessary, and these we now consider:

I. First of all, the Sunday school teacher should be a **Christian**. His work is for the Gospel of Christ, to bring souls to Christ and build up souls in Christ; hence the worker himself needs to be a follower of Christ.

1. *He should be a Christian in belief.* No one can speak confidently and earnestly in behalf of a cause unless he believes in it. He can teach all that needs to be known about ancient myths and decayed religions without believing them to be true. But Christianity is either everything or nothing. No man should undertake to teach the Bible unless he believes it to be God's book; nor the Gospel, except as the divine plan for saving men (Isa. 34. 16; 2 Pet. 1. 21; Rom. 15. 4; Psa. 19. 7; 8).

2. *He should be a Christian in experience*, having met his Saviour and having become reconciled to him, enjoying the consciousness of pardon, sonship, and communion with Christ. For only those who have entered into this experience can have sympathy with the Gospel, understand its mysteries, and teach it to others. A blind man cannot

understand sight, and an unconverted heart cannot comprehend spiritual things (1 Cor. 2. 14; 2 Cor. 4. 6; 1 John 1. 3).

3. *He should be a Christian in example.* He is a teacher, not merely for an hour on the Sabbath, but for seven days of every week; and his life is far more potent than his words. He should show forth the character which he would impart and live in the realm to which he aspires to lead his class. See Acts 4. 13; 2 Kings 4. 9; 1 Tim. 6. 11.

II. The teacher's work is under the auspices of the Church, and therefore **he should be a Church member.**

1. *He should be a Church member in profession.* Whatever influence he possesses should be given to the Church, to which he owes more than he can repay. The teacher who is outside the Church will never lead his scholars into the Church (Eph. 2. 19-22; Matt. 16. 18).

2. *He should be a Church member in loyalty.* He should hold an attachment, not to the Church in general, but to that particular Church whose doctrines, forms, methods, and spirit are most nearly in accord with his own views and best adapted to promote his own growth in grace; and to that Church he should ever maintain an earnest, whole-souled devotion, while cordial and brotherly to all other Christian bodies (1 John 3. 14; Rom. 12. 5).

3. *He should be a Church member in work.* There are in every Church two classes of members, the workers and the idlers, those who carry and those who are carried. The teacher should be one of the working members, bearing the Church upon his heart, and its work in his hands (John 15. 5, 8; Eph. 2. 10).

III. The teacher's work is with the Bible, and therefore **he should be a Bible student.**

1. *A Bible student in teachableness,* turning to the word, not in the spirit of criticism, but of reverence; studying it, not to inject into it his own opinions, but humbly seeking in its pages for the truth which shall feed his own soul and supply the needs of his class (Isa. 8. 20; 2 Tim. 3. 16, 17).

2. *A Bible student in thoroughness.* The cursory glance at a few verses may answer for the careless reader, but he whose work it is to teach the word must study it; not only the lesson, but the chapter, the book, the volume containing the lesson; for only as he has a wide and full knowledge of the Bible as a book can he understand the specific lesson which he must teach his class (Psa. 119. 18; 19. 7-9; Acts 17. 11).

IV. The teacher's work has relation to living souls, and therefore **he must be a friend.** No mere intellectual machine can teach living

hearts. To influence souls there must be a soul. For not by knowledge, nor by gifts of expression, but by the personal contact of heart with heart are scholars led upward to the best in thought and in life.

1. *He must be a friend in sympathy.* That is, in the capacity to *feel with* his scholars, which is very different from *feeling for* them. He must be able to put himself in his pupil's place, to see the world through his pupil's eyes, and to have a full appreciation of his pupil's nature and its surroundings. The way to win the scholar's love is to love the scholar (Phil. 1. 7; 1 Thess. 3. 12).

2. *He must be a friend in helpfulness.* His friendship will show itself in acts, not great, save in the loving spirit that prompts them; a glance, a grasp of the hand, a little gift, a helping hand to one in trouble; a willingness to take trouble for another; these are the acts that make a teacher's influence potent (Gal. 6. 2, 10; Rom. 15. 1).

V. The teacher's work is the work of teaching, and therefore **he must be a teacher.**

1. *He must be a teacher in knowledge.* Not merely in knowledge of the lesson, though in that he must know ten times as much as he expects to impart to his class; but more especially in knowledge of the principles and methods of teaching, an understanding of the work in which he is engaged (Phil. 1. 9); also, in knowledge of his scholars, of their home and school surroundings and influences, of their mental acquirements and capabilities, of their spiritual condition and needs.

2. *He must be a teacher in tact.* That is, in wisdom to know his opportunities, and in practical skill to make the most of them. The wise teacher will fit his lesson to his class, not his class to the lesson. And "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" (James 1. 5; 1 Thess. 3. 7).

N. B.—In many of these requirements for successful teaching, the teacher will receive great help from the careful study of a teacher-training course.

BLACKBOARD OUTLINE



REVIEW QUESTIONS

What is the divinely ordained method of winning souls?
Upon whom does the work of the Sunday school depend?
What are the five essential qualifications for Sunday school teaching?
Why should the teacher be a Christian?
Wherein should he be a Christian?
Why should the teacher be a member of the Church?
What characteristics should he have as a Church member?
What traits should he have as a Bible student?
Why should the teacher be a friend to his scholars?
Wherein may he show his friendship?
What knowledge should the teacher possess?
What is tact?
How may wisdom for this work be obtained?

LESSON XXXI. THE TEACHER'S PREPARATION

I. The Necessity of Preparation. It is a general law, as applicable to the Sunday school as to every other department of activity, that all good work requires training and preparation. To build a house, or make a shoe, or teach a lesson, demands that the worker shall be taught, trained, and equipped for his work. But there are certain reasons why the Sunday school teacher, especially, should be fully prepared to meet his class, and some of these reasons, briefly stated, are the following:

1. *The responsibility laid upon the Sunday school and on the teacher* is one reason. In this age the work of teaching the Bible to the young has been mainly given over to the Sunday school. Few parents recognize their duty to teach the Bible to their children. If it is not taught in the Sunday school, and by the Sunday school teacher, it will not be taught to the majority of young people. The teacher *must* prepare himself for the work that rests almost wholly upon him.

2. *The advanced state of knowledge, and especially of Bible knowledge,* compels study from the teacher. There is in our time a far more accurate knowledge of the history contained in the Bible, of its customs, of the peoples referred to in its pages, than ever before. The teacher who is to teach the Bible in such a time as this must be a student.

3. *The advanced standards of teaching* in our time bring the work of the Sunday school into comparison, often into contrast, with the work of the week-day school. While a school meeting for only one hour in the week cannot do the work of a school held for twenty-five hours,

yet it should do its work thoroughly; and this requirement demands preparation on the part of the teacher.

4. *The nature of the subjects* taught makes thorough preparation necessary. The themes of a Sunday school lesson are not such as can be safely taught without preparation. They are of vast *importance*, for they relate to the well-being of the scholar, in the life that now is and in that which is to come. They are *profound*, dealing with questions which have occupied the thought of the greatest thinkers in all ages. They are *varied*, requiring knowledge of a book made up of many books. No person should venture to handle such subjects before a class unless he has made at least an attempt to understand them.

II. The Aims of Preparation. Before considering the specific work of lesson study we must notice three great aims always to be kept in view by the teacher while studying the Bible:

1. *He should aim to find the truth.* We should study the Bible, not to interject into it our own opinions, or to warp its thought to suit our own views, but humbly to learn its meaning, to find what is "the mind of the Spirit" in every passage which we study.

2. *He should aim to satisfy his own spiritual needs.* No man can feed others unless he himself has been fed. As the blind man cannot teach colors, nor the deaf man music, no one can impart spiritual truth who has not received it. Hence, in every lesson the teacher should seek for that which will supply the needs of his own spiritual nature; and then he will know what will feed other hearts which hunger.

3. *He should aim to supply the needs of his scholars.* He is a teacher in his study as well as before his class; and should read his lesson with a teacher's eye, seeking in it for that truth which is best adapted to the needs of his scholars, both collectively and individually. The faithful teacher, knowing the condition and circumstances of each scholar, will find something in every lesson which is adapted not only to a class of their grade and intelligence, but also to the varied and specific wants of each pupil in his care.

III. The Departments of Preparation. The thorough preparation of any lesson may be divided into four departments, as follows:

1. **The Study of its Contents.** The teacher should learn all that is to be learned concerning everything to be found in the verses under consideration. We suggest an admirable system of analysis, which may be applied to any lesson—that of "The Seven Elements"¹—which are the following:

¹ This outline was suggested by Dr. J. H. Vincent.

- 1.) The *Time* to which the lesson belongs, its year of the world, before or after Christ; its period in history; its relation in time to the last lesson, etc.
- 2.) The *Places* of the lesson, whether named in the text or implied as the scene of its teachings—that is, if a lesson in an epistle, from what place, and to what place written; the location, history, and scriptural associations of every locality related to the lesson.
- 3.) The *Persons* of the lesson; who they were; what is known of them; the traits of character displayed by them.
- 4.) The *Facts* or *Thoughts* of the lesson: facts, if historical; thoughts, if the lesson be ethical or doctrinal.
- 5.) The *Difficulties* of the lesson, whether in its statements themselves, the obscurity of their meaning, their apparent discrepancy with any other part of Scripture, or their relation to other departments of knowledge.
- 6.) The *Doctrines* of the lesson; those general principles of religious truth upon which it rests, or which may be fairly inferred from it.
- 7.) The *Duties* of the lesson; the practical conduct which it enforces, either in positive precept, in example, or in warning.

2. **The Collation of Parallel Passages.** Having found the contents of the lesson we should next search every passage in the Bible which will shed light upon it. Spurgeon says, "The best expositor of the Scriptures is the Spirit of God, and his expositions are found in parallel passages." To find these use a reference Bible, a Concordance, or a Bible index.

3. **The Adaptation of the Lesson to the Class.** As has been already intimated, the teacher must know his scholars and their needs; and then, out of the mass of material gathered upon the lesson, must select that which is suited to their capacity and requirements. The best preparation will be useless unless it is adapted to those who are to receive it.

4. **The Preparation of the Teaching Plan.** Thus far we have considered *what* should be taught; but a question of equal importance is *how* shall it be presented? The teacher should prepare a plan of teaching, either mental or written, and should know before he opens his Bible before his class what is to be his order of thought, how he shall open and illustrate it, and what shall be his method of applying it to every scholar in his class.

IV. Hints on Preparation.

1. **Begin early** in the week, as soon after the teaching of the last lesson as possible.

2. **Read the lesson often**, at least once each day, and thoughtfully.
3. **Pray much** over the lesson, for only by communion with the Author of the word can we attain to knowledge of the word.
4. **Use all helps** accessible, in the line of commentaries, Bible dictionaries, maps, and works of reference.
5. **Study independently**, using the thoughts of others, not to displace, but to quicken your own thoughts.
6. **Talk with others** about the lesson, in the family, the teachers' meeting, and in social life.
7. **Select your truth.** Do not expect to use all the facts and thoughts that you have gathered upon the lesson. Make a careful selection from the knowledge that you have gained; and especially choose one central truth to be emphasized, a truth which can be fitted into the lives of your scholars, and arrange your material to bring out the truth chosen. The knowledge held in reserve is not lost; it will add power to that which is used and will aid in the preparation of other lessons.

BLACKBOARD OUTLINE

I. Nec. Prep. 1. Res. of S. S. 2. Kno. Bib. 3. Stan. tea. 4. Nat. sub.	II. Aims Prep. 1. Fi. tru. 2. Sat. sp. ne. 3. Sup. ne. sch.
III. Dep. Prep. 1. St. con. les. [T. P. P. F. D. D. D.]. 2. Col. par. pas.	3. Ad. les. cl. 4. Prep. te. pl.
IV. Hints Prep. 1. Be. ea. 2. Re. of. 3. Pr. mu 4. Us. hel. 5. St. ind. 6. Ta. oth. 7. Sel. tru.	

REVIEW QUESTIONS

What is the general principle that makes preparation necessary in all work?
Why is preparation especially necessary for the Sunday school teacher?
What responsibility is laid in our time on the Sunday school and the teacher?
Why does the advanced state of knowledge require the teacher to study?
What is the effect of the present standards of secular teaching upon the Sunday school?
Of what character are the subjects in Sunday school teaching?
Why does the dignity of the work demand that the teacher be prepared?
What should be the three aims of the Sunday school teacher in the study of his lesson?
What are the four departments of the teacher's preparation?
Name and define the seven elements to be found in every lesson.
Give seven hints on the preparation of the lesson.

LESSON XXXII. PRINCIPLES OF TEACHING

1. Principles are those abiding foundations upon which all work is wrought, while methods are the plans framed in accordance with them.

Hence principles remain unchanged, while plans and methods vary according to circumstances and needs.

2. In every department of human activity, work, if successful, is in accord with the principles of that department. The architectural, or poetic, or musical, or artistic work which permanently pleases is always based upon the principles of its own art.

3. The teaching, whether on Sunday in the Sabbath school, or through the week in the secular school, which is to be successful in its aims, must be in accordance with the true Principles of Instruction. Of these principles we notice seven:

I. **Adaptation.** *The instruction must be suited to the needs of the scholar.* The teaching needed by the Bible class is different from that needed by the primary class; and, indeed, no two classes, and no two scholars in the school, can be successfully reached by the same teaching. Under the Law of Application we must consider and fit our instructions to—

1. The age of the pupil.
2. The intellectual condition of the pupil.
3. The social surroundings of the pupil.
4. The moral character of the pupil.
5. The spiritual condition of the pupil.

II. **Cooperation.** *The teacher and the pupil must work together upon the lesson.* Telling the facts of the lesson to an inattentive group of scholars is not teaching, for teaching requires that the faculties of the scholar shall be quickened, and this demands some action on his part more than mere listening. This law requires—

1. That the pupil's attention be awakened and held.
2. That the pupil's desire for knowledge be aroused.
3. That the pupil's search after truth be directed.
4. That the pupil's conscience be quickened.

III. **Definiteness.** *Truth must be presented in clear and precise language.* Every idea should be outlined in such a manner as will enable the pupil to grasp it fully. The prerequisite of this is thorough preparation on the part of the teacher; for he who possesses only a dim, uncertain conception of a truth cannot impart a clear idea of it to his class. Let the teacher obtain definite knowledge himself, and then present it to his scholars in such clear language as will compel them to comprehend it. Definiteness should be sought, especially—

1. In the statement of questions.
2. In the statement of historical facts.
3. In the statement of doctrinal teachings.

4. In the statement of practical duties.

IV. System. *The teaching should be arranged in an orderly manner.* The teacher who proposes to give to his class ten items of knowledge in the lesson may present each one clearly, yet by failing to fix them in the right order may not succeed in imparting any; while the same points of knowledge systematically presented may be apprehended and remembered. This requires the teacher—

1. To begin his teaching with knowledge already possessed by the pupil; at the point of contact between the truth and the experience of the pupil.
2. To proceed step by step from the known to the unknown.
3. To arrange his material in order, so that each thought will connect itself with the succeeding thought.

V. Association. *Whatever knowledge or incident or picture will connect itself with the truth, and aid in its presentation, should be made useful.* Illustrations should be employed whenever they will make the truth as presented more interesting, more clear, or more forcible. They should never be used when they turn the mind from the truth illustrated to the illustration itself. The picture or the diagram, the story or the incident, which will awaken the pupil's interest to the truth, or aid his apprehension of it, or fix it in his memory, or send it home to his conscience, will often prove of valuable service to the teacher.

VI. Repetition. *That which is to be remembered must be frequently reviewed.* The lessons last but half an hour, and a week of other occupations tends to divert the scholar's mind from its truths. Unless it is recalled to his memory it is sure to be forgotten. A well-conducted review will fix the truth more clearly and fasten it more deeply in his mind; will give new views of old truths and add new truths to the old. Hence there should be on every lesson—

1. A constant review during the lesson.
2. A class review at the close of the lesson.
3. A superintendent's review after the lesson.
4. A rapid review before the next lesson.
5. A monthly, quarterly, and annual review of all the lessons, which may be so conducted as to present a new view of the truth.

VII. Variety. *Avoid routine plans of teaching, and try to have something new in every lesson.* The best method of teaching will soon become monotonous if it be the only method employed. The same plans of application, the same use of illustrations, the same way of opening and closing the lesson, will be tedious, no matter how good they may be. The wise teacher will try not to teach the lesson twice alike, but

to stimulate the interest of his class by novel methods of presenting and illustrating truth.

Bible Searchings. Let the following references to Christ's teaching be collated and read, and the Principle of Teaching stated or illustrated in each be pointed out: Matt. 7. 13, 14; Mark 8. 27-29; Luke 12. 13-17; Matt. 7. 24-27; 13. 3-8; Luke 10. 36, 37; Mark 8. 10-31; John 6. 33, 35, 48, 51, 53, 56; Luke 4. 18, 19.

BLACKBOARD OUTLINE

†	I. Ad. 1. Ag. pu. 2. Int. con. pu. 3. Soc. sur. pu. 4. Mor. ch. pu. 5. Sp. con. pu. II. Co. 1. Att. aw. 2. Des. kno. ar. 3. Sea. tru. dir. 4. Con. qui. III. Def. 1. St. qu. 2. St. his. fac. 3. St. doc. tea. 4. St. pr. du. IV. Sys. 1. Beg. kn. 2. Pro. kn. unk. 3. Arr. mat. or. V. Asso. VI. Rep. 1. Con. rev. 2. Cl. rev. 3. Sup. rev. 4. Rev. bef. le. 5. Mo. qu. an. rev. VII. Var.	†
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REVIEW QUESTIONS

What is the difference between principles and methods?
 Why are principles important?
 Name the seven principles of teaching.
 What is meant by Adaptation?
 What facts in relation to the pupil should be considered under this?
 What is meant by Coöperation?
 What does this require?
 What is meant by Definiteness?
 What is the prerequisite for the fulfilment of this principle?
 In what statements should the teacher aim to be definite?
 What is meant by System in teaching?
 Why is this important?
 What are its three requirements?
 What is the statement of the principle of Association?
 What are some uses of illustration?
 What is meant by the principle of Repetition?
 Why are reviews needed in teaching?
 Name various kinds of reviews.
 What is meant by Variety in teaching?

LESSON XXXIII. QUESTIONING

There are three ways of imparting instruction through the living teacher: the *lecture* method, or that of direct address; the *story* method,

or that of presenting characters and persons in action; and the *question* method, or that of inquiry. Of these, the first is best fitted to adults, the second to little children, and the third to pupils of the Intermediate and early Senior grades.

I. Let us consider some of the **Benefits of the Question Method.**

1. Questions **test the pupil's knowledge.** A scholar may listen to the talking teacher without revealing either his own ignorance or his own knowledge; but a judicious question will sound the measure of his information. It is due to the pupil that questions should be asked him, for in no other way will his work be recognized and appreciated. If more questions were asked in the class there would be more studying in the homes of our pupils.

2. Questions **add interest to the lesson.** It is a mistake to suppose that either teachers in their meeting for the study of the lesson, or the senior scholars in the Bible class, or the boys and girls in the youth's department would rather listen to a "talk" on the lesson than answer questions. Many classes have been killed by too much talk on the part of the teacher; and the most successful teachers are invariably those who call out the knowledge and thought of their pupils.

3. Questions **awaken the pupil's thought.** There is a positive teaching power in all questions. They arouse thought on the part of the student, not only by recalling what he has already learned, but by awakening his desire to know, and by directing his inquiry in right lines of investigation. A skillful questioner can lead his class into new knowledge, by questions only, without direct statements. For illustrations, see Matt. 16. 13-16; 22. 41-45.

4. Questions **arouse the pupil's conscience.** How often a question, wisely directed, will reach a conscience! For instance, a pastor asked an unconverted young man who was active in his Sunday school as librarian, "What became of Noah's carpenters?" It led him to become a Christian. See examples in John 6. 67; Luke 10. 36, 37.

5. Questions **prove the teacher's work.** This is especially the purpose of review questions. After the lesson, either in the class or from the desk, there should be a testing of the teaching. The leading facts of the lesson should be called out, and its principal practical teachings also, by questions. This will show what has been learned during the lesson hour.

II. **The Preparation of Questions.** We do not urge that questions should be written out and read by the teacher. Yet they should be *prepared*, and there are other ways of preparation than writing. By way of preparation for questioning the teacher should—

1. **Know the needs of each pupil.** The larger half of each lesson is in the class, which he should study with the same diligence as his Bible, so that he can adapt his questions to each scholar, taking into account both his *acquirements* and his *requirements*.

2. He should **know the contents of the lesson.** He should study it thoroughly from every point of view, and know far more in each department than he expects to impart. The questions of one who is fully conversant with the subject, who *knows* what is the answer to every inquiry, will be far different from those of the teacher who endeavors, but in vain, to conceal his own ignorance by asking questions of his scholars.

3. He should **select the teaching material in the lesson.** Not everything in the lesson can be taught in half an hour; and much in the lesson need be taught very briefly or not at all. Find what is the vital line of the lesson, what relates to the spiritual, the moral, or the practical life of the scholar, and develop that in the questions.

4. He should **follow a good outline.** "The law of system" should be kept in mind, and a definite plan, sufficiently simple to be easily remembered, should be followed in the questions, both as regards their preparation and their use.

5. He should **study the question book.** The question book and the lesson leaf have their province. They are designed not to direct the teacher in the class, but to guide both teacher and scholar in their study at home. There are many who have not been trained to systematic investigation, and would be unable to study the lesson without some direction; and to aid these in their searching of the lesson the "questions for home study" are prepared. Every teacher will be aided by study of the printed questions at home.

III. We come now to the teaching of the lesson, and give some **Hints Concerning Questions.**

1. Questions should be **original**; that is, they should not be read from a question book or a lesson leaf, nor from a written list. Let them be the teacher's own questions, however prepared, and let them come from his own mind.

2. Questions should be **direct**. Questions should rarely be asked of the class as a whole, to be answered by a few prompt or forward scholars, while the rest of the class are silent. The question may be addressed to the class to attract the attention of all; but some one should be called upon for the reply.

3. Questions should be **clear**. Often pupils hesitate to answer, not because they are ignorant, but because they are uncertain what the

question means. A precise, definite question will open the way for a correct answer.

4. Questions should be **suggestive**. Not that the question should suggest its answer; but that it should suggest thought on the part of the pupil; for the aim of the teacher should be to stimulate the mind of his scholar.

5. Questions should be **spiritual**. Not all the questions and answers can be spiritual in *form*, for some of them must be asked to bring out the facts or thoughts of the lesson. Yet every question should have a spiritual *purpose* and form a link in a chain of which one end is the lesson and the other the pupil's heart. And in the teaching of every lesson there should be a few questions of directly spiritual character, aimed at the pupil's conscience. But such questions should be given discreetly, and carefully adapted to the individual scholar.

IV. Cautions Concerning Questions.

1. Avoid **frivolous questions**. Remember that you have but half an hour in which to impress a mind, a heart, and a character with a portion of God's truth, and waste not the precious minutes in discussing unprofitable themes.

2. Avoid **entangling questions**. The "Socratic method" was a style of questioning adopted by the ancient philosopher, to expose shallow sophistry and to convince his hearers of their own ignorance. Lawyers are skilled in asking questions to confuse and humiliate a witness. But questions to cover a purpose, to mislead or confuse a hearer, should have no place in the Sunday school class. Let every question be straightforward in its purpose.

3. Avoid **leading questions**. Such are questions which contain their own answer, as, "Was not David the King of Israel?" etc. Every question should call forth the mental activity of the pupil.

4. Avoid **personalities in questions**. Some teachers have a habit of holding up a pupil to the notice, amusement, or contempt of an entire class by an embarrassing question. There are some subjects which can better be presented to the pupil alone than when he is the center of observation from his classmates.

5. Avoid a frequent use of questions to which **the answer is "yes"** or **"no"**; although such may occasionally be used to advantage, especially in introducing or correcting other questions which require more thought for the answering.

BLACKBOARD OUTLINE

I. **Ben. Ques. Meth.** 1. Tes. pu. kno. 2. Ad. in. les. 3. Aw. pu. th. 4. Ar. pu. cons. 5. Pro. tea. wk.
 II. **Prep. Ques.** 1. Kno. ne. pu. 2. Kn. con. les. 3. Sel. tea. mat. les. 4. Fol. g. out. 5. Stu. qu. bk.
 III. **Hints.** 1. Orig. 2. Dir. 3. Cle. 4. Sugg. 5. Spir.
 IV. **Cau.** 1. Friv. 2. Ent. 3. Lea. 4. Per. 5. "y. or n."

REVIEW QUESTIONS

What are two ways of giving instruction?
 Which of these should be principally used in the Sunday school?
 What are some of the benefits of the question method of teaching?
 Why is it due to the pupil that questions should be asked of him?
 How do questions make the lesson interesting?
 What is the effect of questions on the pupil's thought?
 How do questions affect the conscience?
 How may questions test or prove the efficiency of the teacher's work?
 What are necessary for the preparation of questions?
 What kinds of questions should be given by the teacher?
 What kinds of questions should be avoided?

LESSON XXXIV. ILLUSTRATION

1. Let us look at this word "illustrate," for it is suggestive. It is a Latin word, and means "to light up."
2. We may have thought and knowledge in our lesson, but we need to give it light, and this will be accomplished mainly by the use of illustrations.

I. Notice Four Uses of Illustrations.

1. **They attract attention.** A light brought into a dark room, or a star shining in the sky, at once draws to it every eye. So the illustrations of the lesson win attention to its teachings. The ear is quickened to interest by a story; the eye is arrested by the picture or the chalk-mark. Nothing awakens and retains the interest more than the illustration, whether heard or seen.
2. **They quicken the apprehension.** In a dark room we may be informed concerning the place and form of every object. But how all our ideas are changed at the instant when a light is introduced, enabling us to *see* its contents! So the illustration often gives a new conception of truth. For instance, the rule in arithmetic is seen more

clearly in the light of an example; and the definition of a scientific word in the dictionary is explained by the picture accompanying it.

3. **They aid the memory.** The meteor which you *saw* flashing in the sky at night is remembered long after the one about which you read has been forgotten. You remember a sermon, not by its text nor its thoughts, but by its illustrations. And a story or a picture in a Sunday school lesson will often serve to recall the teaching to the memory.

4. **They awaken the conscience.** How many have been aroused to conviction of sin by the parable of the prodigal son! And what is that but an illustration? So many, like Zinzendorf, have been awakened by some picture of a Bible scene. Mr. Moody's stories have sent the truth home as deeply as his exhortations.

II. There are Four Classes of Illustrations:¹

1. Those which depend upon the **sight**, and derive their interest from the pupil's delight in seeing. Such are objects, maps, pictures, diagrams, etc. Maps and diagrams drawn in presence of the scholar, though ever so rudely, have an increased interest and power.

2. Those which depend upon the **imagination**. There is a mental power of vision which creates pictures almost as real as those upon the printed page or the painted canvas. Especially in childhood is this faculty of imagination strong, for then all the world is new and strange. To this class of illustrations belong "word-pictures," imaginary scenes, etc., as presentations of the thought in the lesson.

3. Those which depend upon **comparison**. To see resemblance in things different, or the correspondence between the outward and the spiritual, is as old as the parable of the sower and the miracle of the loaves. "The likes of the lesson" form a fruitful field for the use of illustration.

4. Those which depend upon **knowledge**. More than for anything else children are eager to know; and the story has an added value when it is true. History, science, art, and, indeed, every department of knowledge, will furnish illustrations of spiritual truth.

III. How to Obtain Illustrations:

1. **By gaining knowledge**, especially Bible knowledge. The wider the teacher's range of thought the more readily will he find illustrations to fit his teaching. Particularly will the incidents of Bible story be found to furnish the frame for his thoughts in the class. Know the stories of the Bible, and you will have an encyclopedia of illustration in your mind.

¹ This classification was first given by Dr. J. H. Vincent in The Chautauqua Normal Guide.

2. **By the habit of observation.** People find what they are seeking for, and the teacher who is looking for illustrations will find them everywhere, in books, among men, on the railway train, and in the forest.

3. **By the preservation of illustrations.** The scrapbook for clippings, the blank book for stray suggestions, the envelope, will all have their uses. Plans innumerable have been given, but each worker's own plan is the best for himself.

4. **By practice in the use of illustrations.** The way to use them is to *use* them, and use will give ease. The teacher who has once made the experiment will repeat it, and find that his rough drawing, or his map, or his story will always attract the eager attention of his scholars.

IV. A Few Hints as to the Use of Illustrations:

1. **Have a clear idea** of the subject to be taught. Learn the lesson first of all, and know what you are to teach, before you seek for your illustration.

2. **Use illustrations only in the line of the teaching.** Never tell a story for the sake of the story, but always to impress a truth; and let the truth be so plain that the story must carry its own application.

3. **Obtain the help of the scholar** in illustration. Let the pupils suggest Bible incidents or Bible characters which present the traits of character which the lesson enforces. Never add a feature to the portrait which the scholar can himself give from his own knowledge.

4. **Do not use too many illustrations.** Let not the lesson serve merely as a vehicle for story-telling, or picture-drawing, or blackboarding; but keep the *truth* at all times in the foreground.

V. Bible Searchings. Let the following texts be examined and read by the student, the illustration pointed out, and the class named to which it belongs: Jer. 18. 1-6; Ezek. 4. 1-3; Jer. 19. 1, 2, 10, 11. Judg. 9. 8-15; 2 Sam. 12. 1-7; Dan. 5. 27; Matt. 13. 3; 12. 40-42; 25. 1; Eph. 6. 14-17; 1 Cor. 9. 24-26; Heb. 12. 1, 2; James 1. 6, 10, 11; 3. 4, 5.

BLACKBOARD OUTLINE

	I. Us. Ill. 1. At. att. 2. Qu. app. 3. Ai. mem. 4. Aw. con. II. Cl. Ill. 1. Dep. si. 2. Dep. im. 3. Dep. com. 4. Dep. kno. III. Ob. Ill. 1. Ga. kn. 2. Hab. obs. 3. Pre. com. 4. Pra. ill. IV. Hin. Ill. 1. Cl. id. sub. 2. Li. tea. 3. Hel. sch. 4. Not too m.	
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REVIEW QUESTIONS

What is the meaning of the word "illustrate"?

What are four uses of illustrations?

Give an instance of each use of an illustration.

What are the four classes of illustrations?

Name an illustration of each class.

How may illustrations be obtained?

State four suggestions as to the use of illustrations.

Name some instances of illustration as given by Old Testament writers and prophets.

Name some illustrations given by the Saviour in his teaching.

Name some illustrations in the writings of the apostle Paul.

Name some illustrations found in the Epistle of James.

LESSON XXXV. REVIEW ON THE SUNDAY SCHOOL TEACHER AND HIS WORK

- I. State the five qualifications needed by the Sunday school teacher.
- II. Explain what is required in connection with each qualification.
- III. Show the necessity of the teacher's preparation.
- IV. State the aims of preparation.
- V. Name and explain the departments of preparation.
- VI. State and explain the seven elements to be found in every lesson.
- VII. Give a few hints on the preparation of the lesson.
- VIII. Name and explain the seven principles of teaching.
- IX. State the benefits of questioning as a method of teaching.
- X. State what is required in the preparation of questions.
- XI. Name the kinds of questions which should be asked.
- XII. Name some kinds of questions which should not be asked.
- XIII. Name four uses of illustrations.
- XIV. Name four classes of illustrations.
- XV. Give four ways of obtaining illustrations.
- XVI. Give some hints as to how illustrations should be used.

PART VII

THE SUNDAY SCHOOL

LESSON XXXVI. THE HISTORY OF THE SUNDAY SCHOOL.
LESSON XXXVII. THE DEFINITION OF THE SUNDAY SCHOOL.
LESSON XXXVIII. THE SUNDAY SCHOOL AND THE CHURCH.
LESSON XXXIX. THE ORGANIZATION OF THE SUNDAY SCHOOL.
LESSON XL. REVIEW.

LESSON XXXVI. THE HISTORY OF THE SUNDAY SCHOOL

Every permanent institution is an evolution, the gradual unfolding and development of a germ, not a sudden creation of a new type. That which is destined to endure in the future is sure to have its origin in the past.

The Sunday school is not, as many suppose, a modern institution, a little more than a century old. Its germ was in the world, living and active, more than two thousand years ago, and it has from age to age developed in varied forms.

The germ of the Sunday school does not consist in its meeting on any especial day, nor in its organization into classes, nor in its name. It consists in the gathering together of people, young and old—but especially of the young—for the study of the word of God.

I. There was a Sunday school, in these essential elements, among the **ancient Israelites**. We find allusions to them in the earlier ages (Gen. 18. 19; Deut. 6. 6-9); during the period of the kingdom (2 Chron. 15. 3; 17. 7-9); after the return from captivity (Neh. 8. 1-8). The ancient Jewish writings, outside of the Bible, are full of references to these schools for instruction in the Scriptures.

II. There was a Sunday school in the **early Christian Church**. We find in the New Testament a distinction made between preaching, or “heralding,” and *teaching*, which is the work of the Sunday school (Matt. 28. 19; Acts 2. 42, Rev. Ver.; 11. 26; 13. 1; 28. 30, 31; 2 Tim. 2. 2; 3. 15).

III. There were Sunday schools at the time of the **Reformation**. The reformers prepared catechisms, embodying the doctrines of the faith, for teaching in classes. One reason why the Sunday school was not emphasized by the Protestant reformers was that in all the schools established by them, notably in Scotland, the Bible was one of the principal text-books in the week-day instruction.

IV. There was a revival of Sunday school instruction in the **eighteenth century**. There are authenticated instances of Sunday schools in America, if not in England, as early as 1674; but the modern movement dates from the establishment of a Sunday school in Gloucester, England, by Robert Raikes, in July, 1780. An account of this was published by Raikes in his own newspaper, was widely read, and was generally followed by the establishment of Sunday schools. In 1787 there were two hundred and fifty thousand pupils in the Sunday schools of Great Britain. As early as 1784 there were Sunday schools in the United States; there is reason to believe that they were earlier than that date.

V. An important step was taken in the organization of the **American Sunday School Union** in Philadelphia on May 24, 1824. Local conventions were held earlier than that date; but from that time there was an institution at work, sending missionaries everywhere, and organizing Sunday schools of many denominations. Of this organization the state, national, and international Sunday school conventions and associations were the outgrowth.

VI. A great advance in the aims and methods of the Sunday school began with the **International Lesson System**, which was instituted in 1872, though the study of the Bible in course did not begin until 1873. In "the Robert Raikes school" reading, writing, and the catechism formed the principal instruction. Later the practice of memorizing detached portions of Scripture was introduced. With the International Lessons the Sunday schools began the systematic study of the Bible in selected paragraphs, and this is at the present time the principal work of the school. There should be in every Sunday school a "supplemental lesson" taught, to give general knowledge of the Bible, its books, its history, and its systematic teachings.

N. B.—Those who would like to investigate this subject more fully will find a full statement of the history of the Sunday school in *Yale Lectures on the Sunday School*, by H. C. Trumbull, and in *The Church School*, by J. H. Vincent. The history of the International Lessons is given in *The Lesson System*, by Simeon Gilbert.

BLACKBOARD OUTLINE

	I. S. S. am. anc. Isr. early; kgdm. ret. II. S. S. Ear. Ch. "teach." III. S. S. in Ref. "catech." IV. S. S. xviii. Ro. Rai. 1780. V. Am. S. S. Un. 1824. VI. In. Les. Sys. 1872. par. supp. less.	
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REVIEW QUESTIONS

Wherein is the Sunday school an evolution?
 How early was it in existence?
 What is the germ of the Sunday school?
 What is said of the Sunday school among the ancient Israelites?
 What was the teaching in the early Church?
 What took the place of the Sunday school in the time of the Reformation?
 What movement took place in the eighteenth century?
 Who founded the modern Sunday school?
 When and where was the first Sunday school union organized in the United States?
 What resulted from that organization?
 What is the latest development of Sunday school instruction?
 What is the supplemental lesson, and why should it be pursued?

LESSON XXXVII. THE DEFINITION OF THE SUNDAY SCHOOL

The Sunday school teacher needs to understand the principles and plans of the institution wherein he is a worker.

I. Therefore we present the **Definition of the Sunday school** as given by Dr. John H. Vincent:

1. **The Sunday school is a department of the Church of Christ,**
2. **In which the word of Christ is taught,**
3. **For the purpose of bringing souls to Christ,**
4. **And of building up souls in Christ.**

(This definition should be committed to memory by every student; and that it may be memorized more easily it is printed in the form of four paragraphs. Let it be written upon the board, one sentence at a time, in catchwords or initial syllables, as in the blackboard review at the end of the lesson; and let it be drilled and reviewed until every member of the class can repeat it correctly.)

II. Let us examine this definition more closely and develop its **meaning**. From it we learn:

1. That the Sunday school is a **department of the Church of Christ**. It is not an irresponsible, voluntary institution; it is neither a social

club nor a literary society. It is connected with the Church of Christ, is responsible to the Church, and under the Church's fostering care.

2. That the Sunday school is a **school**. It is not a service or public meeting. It adopts the teaching method, not the lecture method; therefore divided into classes of varied grade, and employs the services of teachers to instruct its scholars.

3. That it is a **Sunday** school, meeting on the Lord's Day. Hence its exercises should be appropriate to the day consecrated to the service of Christ; and especially its lessons should be in sacred, not secular, subjects, and its teaching should be reverent and spiritual.

4. That it **teaches the word of Christ**. It has but one text-book, the Holy Scriptures; and it seeks to teach them, both the Old Testament and the New, as the word of Christ, that is, not merely "the words of Christ," but the revelation of Jesus as the Redeemer of the world. If it deals with Bible history, or Bible geography, or Bible institutions it shows the truth concerning Christ which dwells in them.

5. That it has a **purpose** in its teaching. It instructs, but not for the sake of instruction merely. It aims first of all to **bring souls to Christ**, to make its pupils, young and old, disciples of Christ. But its work is not ended when its pupils are converted and churched; for then begins the more important work of **building up souls in Christ**, the process of spiritual education, the leading out of the soul's powers, the development of a complete Christian character, and especially the training for service in Christian work.

BLACKBOARD OUTLINE

The Sunday School	
I. Def.	1. S. s. dep. Ch. Chr. 2. In. wh. wo. Chr. tau. 3. For pur. bring. so. to Chr. 4. And of bui. up s. in Chr.
II. Mean.	1. Dep. Chu. Chr. 2. Sch. 3. Sun. sch. 4. Tea. wo. Chr. 5. Pur. (1) Br. so. to Chr. (2) Bui. up so. in Chr.

REVIEW QUESTIONS

What principles and plans does the Sunday school worker need to understand?

Can you tell why he needs to understand them?

State the definition of the Sunday school.

Of what is the Sunday school a part?

What does this relation involve?

What does the name *Sunday school* involve?

What is involved in the name *Sunday school*?

What is the first aim of the Sunday school with respect to its pupils?

What should the Sunday school do for the scholar after he has been converted?

LESSON XXXVIII. THE SUNDAY SCHOOL AND THE CHURCH

We have already stated that the Sunday school is not an independent organization. It is in close connection with a greater institution—the **Church**. The Church is the parent, the Sunday school is the child; the Sunday school is the branch, the Church is the tree.

I. Consider the **Mutual Needs** of the Church and the school.

1. The **Church needs the Sunday school** for the completeness of its being.

- 1.) It needs it as its *department of Bible instruction*, and without it in some form one important part of the Church's work is left undone.
- 2.) It needs it to give *exercise to its members*. There is no better development of the Christian character than that which comes to the Sunday school worker. He is brought into the study of the word; he learns by teaching it to others; he enters into sympathy with youth; and he gains strength of character by the use of his powers.
- 3.) It needs it as an *evangelizing agency*. The vast majority of members enter the Church through the Sunday school, and many of them are brought to Christ by it as the direct instrumentality.

2. But if the Church needs the Sunday school, the **Sunday school needs the Church** still more.

- 1.) It needs the Church to **supply it with workers**. Only Christians can properly teach the Word of Life, and these are in the churches. Were there no churches there could be no Sunday schools.
- 2.) It needs the Church to **give unity to its work**. The Sunday school which is connected with no Church is apt to have for its workers the discontented members, the "cranks," and those who can find "no church good enough for them." As a result its work is irregular, its teachings are apt to be loose, and its results are meager. It may flourish for a time, but it tends to disintegration and not to unity.
- 3.) It needs the Church to **foster its converts**. Every living Sunday school will win souls to Christ; and these must be gathered

into the Church for their security and their development. It is the universal experience that no Sunday school can take the place of the Church in the care of young Christians. Every Sunday school should be in direct relation to a Church, wherever such relation is possible.

II. Consider the **Mutual Duties** of the Church and the Sunday school.

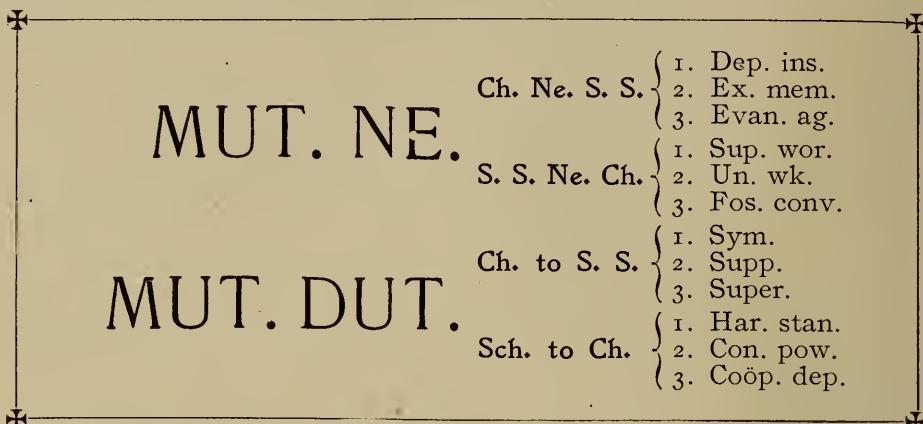
1. The duties of the **Church to the school** are three, namely:

- 1.) **Sympathy**, that is, "feeling with." The Church should *feel with* the school; should take an interest in it; should appreciate its work and recognize its needs.
- 2.) **Support**. There should be a *moral* support, enabling the school to rest upon the regard and confidence of the Church; and there should be a *financial* support, the Church supplying liberally the means of carrying forward the school.
- 3.) **Supervision**. When the school is left outside the sympathy, and left without the support of the Church, it is apt to resent its attempt at control. But the Church, which bears the burdens of the school, furnishes it with workers, and has its affectionate interest in it, will find its authority respected and its wholesome discipline regarded as a privilege.

2. On the other hand there are three **duties of the Sunday school toward the Church**.

- 1.) To teach in **harmony** with its **standards**. The teaching in the class should be in accordance with that given from the pulpit; the doctrinal platform of the Church should be held by the school; and all the instruction should be in harmony with its principles.
- 2.) To **contribute** to its **power**. The Church's power is in its living members, and these should be constantly recruited through the Sunday school. The school should direct all its pupils toward the Church.
- 3.) To **cooperate** with its several **departments**. The members of the Sunday school, whether teachers or scholars, should be interested in all the spheres of the Church's activity, should attend the public worship, should participate in the prayer meeting, should take part in its various activities, and should contribute to its benevolences.

BLACKBOARD OUTLINE



REVIEW QUESTIONS

Of what institution is the Sunday school a part?
 What is the relation between the Church and the Sunday school?
 Wherein does the Church need the Sunday school?
 What are the benefits of the Sunday school to those engaged in its work?
 Why does the Sunday school need the Church?
 What is said of "union schools"?
 When is the union school admissible?
 What are the duties of the Church to the Sunday school?
 What are the duties of the Sunday school to the Church?

LESSON XXXIX. THE ORGANIZATION OF THE SUNDAY SCHOOL

1. All work in which any considerable number of people are united must have some form of organization in order to obtain any satisfactory results.
2. Organization does not create power, and the power of a Sunday school is not in its form of constitution, but in the energy of its workers. But organization condenses power, directs energy, and gives unity to work.
3. Therefore the organization of the Sunday school is an important subject for our consideration.

I. We notice the **General Principles** under which the school should be organized:

1. **The Supervision of the Church.** The Church is the parent of the school, and should provide for its organization.

2. **Harmony with its Denominational System.** The ideal Sunday school is a Church school, fraternal toward all other Churches and loyal to its own Church in its doctrines and methods of work.

3. **A Form of Constitution.** There should be a brief but explicit statement of the working plan of the school, naming its objects, stating its officers, defining their duties, and declaring their terms of office and method of election.

II. We name the **Officers** to be chosen, and suggest the method of their appointment.

1. There should be a **Superintendent**, as the executive officer of the school. He should be chosen by the teachers and officers, with the approval of the governing body of the local Church; and he should also be a member of that governing body.

2. There should be an **Associate Superintendent** (more than one in a large school), to aid in the management, especially in supplying substitutes for absent teachers and in assigning new scholars to classes. He should be nominated by the superintendent, subject to the approval of the teachers and officers.

3. There should also be a **Department Superintendent** for each of the departments named below, who should be nominated by the superintendent and approved by the Teachers' Board.

4. There should be a **Secretary**, to keep the records and care for the literature of the school. He should be nominated by the superintendent, and elected by the teachers and officers.

5. There should be a **Treasurer**, elected by the Teachers' Board, to take charge of all moneys collected in the school, to report regularly on the condition of the treasury, and to pay out money on the order of the Teachers' Board.

6. There should be a **Librarian**, with power to choose his assistants, subject to the approval of the teachers and officers.

7. The above-named officers, Superintendent, Associate Superintendent, Department Superintendents, Secretary, Treasurer, and Librarian, should together form a Cabinet, for conference and planning for the interests of the school.

8. The **Teachers** should be carefully selected by the superintendent, approved by the pastor, and, after at least a month of trial, elected by the body of officers and teachers.

The above-named officers, with the teachers, should constitute the Teachers' Board for all elections and the government of the school.

The scholars should have no votes in the election of officers and

teachers, though it is well to consult the senior classes in the appointment of their teachers.

III. There are seven general **Departments** to be recognized in the organization of the school. Beginning with the very youngest, there are the following:

1. **The Cradle Roll.** The infant who is too young to attend the Sunday school is enrolled as a member on the Cradle Roll. His name appears on the list, which is framed and hangs in the Beginners' room. Whenever gifts are made to the children, as at Christmas, one is sent to each member of the Cradle Roll. Thus from the beginning the Church and the Sunday school care for the little child.

2. **The Beginners' Department.** This consists of little children from three to six years old, who should be kept apart from the older primary children, and receive instruction suited to their age and understanding.

3. **The Primary Department,** of children between six and nine years of age. In no case should they be received earlier than six or held after they are nine.

4. **The Junior Department,** of four years, from nine to twelve inclusive.

5. **The Intermediate Department,** from twelve to sixteen years of age; the "boys and girls," as distinguished from children. There may be exceptionally advanced pupils who might be promoted at fifteen, and there may be those who should wait longer than the age of sixteen; but the above are the years of the average pupil in this department.

6. **The Senior Department,** embracing those who are between sixteen and twenty years of age. This department may in smaller schools include all those who are over twenty years of age, but in larger schools it may be better to organize a still higher grade, known as—

7. **The Adult Department,** consisting of men and women above twenty years of age. Either in the Senior or Adult Department two special classes should be organized:

1.) *A Teacher-training Class*, composed of young people who study (instead of the regular lesson or additional to it) a course of teacher-training or normal instruction, fitting them in due time to become teachers.

2.) *A Reserve Class*, from which substitutes and teachers may be obtained as needed. This class should study the lesson one week in advance of the rest of the school.

8. **The Home Department,** consisting of students, young and old, who are unable to attend regularly, but study the regular lesson at

home and are duly enrolled and recognized as members of the Sunday school.¹

IV. We would call attention also to the **System of Gradation** which should be followed in the conduct of the school.

1. There should be a **fixed number of classes** in each department. This number should be carefully determined upon, as proportioned to the size of the school, and should not be changed except upon mature consideration. For example, there should be a small number of large classes in the Senior Department, and scholars should be promoted from the lower classes on arriving at a certain age, in order to keep the senior classes uniformly full.

2. There should be **regular promotions** from grade to grade. The basis of promotion should be partly that of age, partly that of intelligence, and it may or may not depend upon examination, as the school shall determine; but there should be some standard in the promotion, and it should be faithfully maintained.

3. With the promotion from one grade to another there should be a **change of teachers**. While the pupil is in one department he may remain with the same teacher, who should be advanced with the class from "first year" of the grade to "second year," etc. But when the scholar is promoted from one grade to another he should generally leave his teacher and enter another class, unless the teacher happens to be advanced at the same time to fill a vacancy.

4. There should be **annual and simultaneous promotions**. That is, there should be set apart one day in the year as "Promotion Sunday," for which preparation should be made. On that day all changes should be made; a new class should be promoted from the Beginners to the Primary, from the Primary to the Junior, from the Junior to the Intermediate, etc.; and pupils of the proper ages should leave their former teachers for new ones.

5. There should be **teaching adapted** to these several grades, both in the international lessons and in the supplemental studies, which should be carefully chosen and fitted to the several departments of the school.

¹ Information concerning Teacher-training Classes, the Home Department, and the Graded Sunday School may be obtained by addressing any Sunday school publishing house; and in most states by addressing the secretary of the state Sunday School Association.

BLACKBOARD OUTLINE

ORG. S. S.

I. Gen. Prin.	1. Sup. Ch.	2. Har. Den. Sys.	3. For. Con.			
II. Off.	1. Sup.	2. Ass. Sup.	3. Dep. Sup.	4. Sec.	5. Treas.	
	6. Lib.	7. Cab.	8. Tea.			
III. Dep.	1. Cr. R.	2. Beg.	3. Prim.	4. Jun.	5. Int.	6. Sen.
	7. Ad.	(1) Tea. trai.	(2) Res.	8. Ho.		
IV. Sys. Gra.	1. Fix. nu. cl.	2. Reg. pro.	3. Ch. tea.	4. An. sim. pro.	5. Tea. ad. gra.	

REVIEW QUESTIONS

Why is organization necessary for work?

What are the benefits of organization?

What three principles should be provided for in the organization of the school?

What should the constitution embrace?

What officers are needed in the Sunday school?

How should each officer be chosen?

How should the teachers be chosen?

Who should constitute the Cabinet of the school?

Who should form the Managing Board of the school?

Should the pupils vote in the selection of officers and teachers?

What departments should be recognized?

Who should be members of the Cradle Roll?

Who should be the Beginners?

Who should constitute the Primary Department?

Who should be members of the Junior Department?

Who should belong to the Intermediate Department?

What is the Senior Department?

What is the Adult Department?

What classes should be provided in the Senior Department?

What is the Home Department?

What principles should be observed in the system of gradation in the Sunday school?

What is meant by "a fixed number of classes"?

What are regular promotions?

When should scholars generally change their teachers?

When should promotions be made?

LESSON XL. REVIEW

- I. What corresponded to the Sunday school in ancient times?
- II. Give the history of the Sunday school from the Reformation to the present time.
- III. Give a definition of the Sunday school.
- IV. For what purposes does the Church need the Sunday school?

- V. For what purposes does the Sunday school need the Church?
- VI. What are the duties of the Church to the Sunday school?
- VII. What are the duties of the Sunday school to the Church?
- VIII. What are the principles to be observed in the organization of a Sunday school?
- IX. What officers should be chosen, and how chosen?
- X. How should the school be directed in its general policy?
- XI. What departments should be recognized in the school?
- XII. What should be the age of the pupils in each department?
- XIII. What principles should be observed in the grading of the Sunday school?

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